

THE
DISSENTERS SAYINGS

Two PARTS in One

PUBLISHED
In their OWN WORDS.

- I. Of Toleration.
- II. The Irregularity of the Clergy.
- III. The Dissenters Harmony among themselves.
- IV. Their Behaviour as the Clergy.
- V. Their Behaviour to the Civil Government.
- VI. Their Zeal to the Episcopal Party.
- VII. The Authority of the Kirk.
- VIII. The Ecclesiastical Discipline.
- IX. Translates encourage'd by their Peaceable Ministers.
- X. The Rebels justify'd.
- XI. Reformation justify'd.
- XII. The Murder of the King encourage'd.
- XIII. The King's Murder justify'd.



Written by Sir Roger L'Estrange, Deceased.

As it is added.

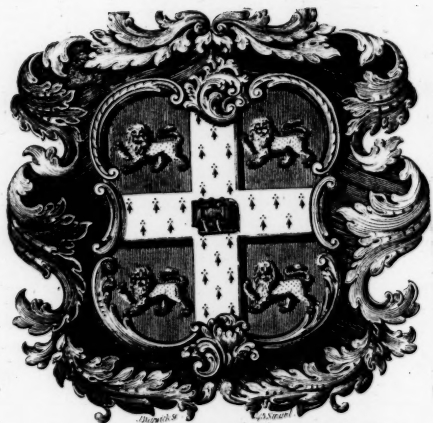
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TO THE
R E A D E R.

A*Mong the Curiosities of this latter Age the Invention of Transmitting unto After-Times the Apothegms, and Sayings of Men famous in their Generations, with a [He being Dead, yet Speaketh] for the Motto; is, in my Opinion, not the least Considerable. This is the sweet Oyntment that has Perfum'd the Memory of the Late King's Judges, the Sufferers of the Kirk Militant, and the whole Band of Covenanted Martyrs, that have finished their Testimony on the wrong Side of the Pale. What a Comfort is it for a Man, in the Contemplation of his Future State to say with the Reverend Mr. Baxter, (Saints Everlasting Rest, Pag. 101, Edit. 3.) Then shall ye be with Pym, and White, &c. Your Names shall be Chanted with Their Names; Your Sayings Recorded with Their Sayings, &c. This Din may do well enough when a Man's Bones are laid, and his Head past aking.*

In this Extract, or Collection, the Reader may fancy himself to be gotten into the Phanaticks Tying-Room; where he sees all their Dresses, and Disguises; their Shifts of Masques, and Habits; their Change of Scenes; their Artificial Thunders, and False Fires: Nay, the very Bugs and Devils that they fright Fools and Children with, at a distance, to be no more near hand than Paint and Canvals, You have here laid open to you the Mystery of the Work; to the very Springs, and Wheels that make the Motion play; their Deeds of Darknes brought to Light, their very Souls expos'd; their Pleas and Consciences still varying with their Fortunes. Or, in one Word, You have here the Dissenters Picture to the Life, of their own Drawing.

Upon that fruitless Conference at the Savoy, where King Charles did all that was possible for him to do, to gratifie the Importunities of an Ungrateful and Insatiable Party, without laying the Church and the Crown at their Feet: (And the Treaty brake off, (in effect) because the King would not part with the Rest) what did they do; but instead of Submitting to some Accommodable Alterations in the Service-Book,

To the Reader.

Book, (as was propounded) wholly abolish the Liturgy of the Church, and publish a Directory of their Own; with miserable Complaints and Appeals to the People, that they could not prevail, so much as to be Heard.

How much are they beholden to Me then, for bringing them to the fairest Hearing here that ever Men had; for they shall have their Own Choice, (the Multitude) for their Judges, and they themselves shall be allow'd to be their own Advocates. And in Truth, there will need no more; when every Man of them is both Plaintiff and Defendant within himself, and his own Right Hand a Witness against his Left.

ADVERTISEMENT.

WHercas 'tis said that Mr. Baxter never wrote any such thing as I have Charg'd upon him in this Preface: Know, that the Passage here Cited, is left out in the latter Impressions; but the Reader will find, in former Editions of his Saints Rest, these following Words (Pag. 101. Edit. 3.) where speaking of the Company we shall have in Heaven,

I think Christians (says he) this will be a more Honourable Assembly than you ever Here beheld; and a more Happy Society than you were ever of before. Surely Brook, and Pym, and Hambden, and White, &c. are now Members of a more Knowing, Un-erring, Well-ordered, Right-aiming, Self-denying, Unanimous, Honourable, Triumphant-Senate, than This from whence they were taken, Is, or ever Parliament Will be, &c.

DIS-

DISSENTERS SAYINGS, &c.

Señ. 1. Of Toleration.

A *Toleration* is against the Nature of *Reformation*; a *Reformation* and a *Toleration* are diametrically opposite. The *Apolo-
gists* in Petitioning for a *Toleration*, have not only broken
the Covenant themselves, but they endeavour by all their Wit
and Art to bring the Parliament and Kingdom into so great a guilt as the
breach of this Solemn Covenant. [*Edwards Antapologia, pag. 241.*]
A *Toleration* of Men in their *Errors*, this pretended Liberty of Consci-
ence, is against the Judgment of the greatest Lights in the Church, both
ancient and modern. [*pag. 242.*]

Doth it indeed belong to you only to look to the Civil Peace, and to
let Religion, and Truth, and the Worship of God stand or fall, to their
own Master? *Fight God, Fight Devil, Fight Christ, Fight Anti-Christ*;
Catch that Catch can; you have nothing to do but to stand by, and
look on: Say so then; Speak out, publish it in your Declarations to the
World, and let the People of *England* know, that it is the Right and
Liberty to which the Subjects of *England* are born; that every Man
hold what he please, and publish and preach what he holds: That it is
the *Birth-Right* (as some would have it) of the *Free-born People*
of *England*, every Man to worship God according to his own
Conscience; and to be of what Religion his own Conscience shall
Dilate: Do so, and see (Fathers and Brethren) how long your
Civil Peace will secure you, when Religion is destroy'd; how long it
will be e'er your Civil Peace be turned into a Civil War! For no doubts,
if this be once granted them, but they may in good time come to know
also, (there be them that are instructing them even in these Principles
too) that it is their *Birth-Right* to be freed from the Power of *Partia-*

Dissenters Sayings.

ments, and from the Power of Kings; and to take up Arms against Both, when they shall not Vote and Act according to their Humours. Liberty of Conscience falsely so call'd may in good time improve it self into Liberty of Estates, and Liberty of Houses, and Liberty of Wives; and in a word, Liberty of Perdition, of Souls, and Bodies. [*Caso Savv.* to the Com. May 26. 1647. pag. 33.]

I hold it a truer Point in Divinity, that Errans Conscientia LIGANDA, than LIGAT; but certainly the Devil in the Conscience may be, may must be bound. [*Lightfoot Serm. to the Com. Aug. 26. 1645. pag. 30.*]

Ye Servants of Christ, take heed of yielding to the Pretences of Conscience; the Devil, not Christ, has his Throne There. [*Hugh's Serm. to the Com. May 26. 1647. pag. 34.*]

What? when we have so much appear'd against Popery and Superstition, shall we now begin to think of Indifferency and Toleration? Certainly it is but a sorry exchange of a Bad Religion for None. [*Horton Serm. to the Lords, Decemb. 30. 1646. pag. 38.*]

Would These Men that so highly defend Toleration, grant that Toleration (if they had power in their hands) to others, which they desire for themselves? I doubt it. The Arians did sometimes seem as earnest Enemies to Persecution, as these Men; yet when they had Authority on their side, they rais'd a Persecution against the Orthodox, more terrible than the Heathen Emperors against the Christians. [*Cranford's Serm. before the Lord Mayor, Feb. 1. 1645. pag. 11.*]

O let the Ministers therefore oppose Toleration; (as being that by which the Devil would at oncelay a Foundation of his Kingdom to all Generations) witness against it in all places; possess the Magistrate of the Evil of it; yea, and the People too; shewing them how, if a Toleration were granted, they should never have Peace in their Families more; or ever after, have Command of Wives, Children, Servants, &c. Let's therefore fill all Presses, cause all Pulpits to ring, and so possess Parliament, City, and the whole Kingdom against the Sects, and the Evil of Schism and Toleration; that we may no more hear of a Toleration; nor of Separated Churches, being Hateful Names in the Church of God. Amen, Amen, [*Edwards Gangrena, Part. 1. pag. 84.*]

We are bold to hint unto you these ensuing Reasons against the Toleration of Independency in this Church.

First, No such Toleration hath hitherto been established (so far as we know) in any Christian State, by the Civil Magistrate.

Secondly, Because some of them have solemnly profess'd, that they cannot suffer Presbytery: And answerable hereunto is their Practice in those places where Independency prevails.

Thirdly, To grant to Them, and not to other Sectaries, who are Free-born as well as They, and have done as good Service as they to the Publick

lick (as they use to plead) will be counted Injustice and great Partiality: But to grant it unto All, will scarce be cleared from great Impiety.

Fourthly, Independency is a Schism, &c. Now we judge, that no *Schism* is to be *Tolerated* in the Church. 1 Cor. 1. 10. 1 Cor. 10. 25. Rom. 6. 17. with 1 Cor. 3. 3. Gal. 5. 20. [*Presbyt. Minist. Letter from Sion College, to the Assembly of Divines, Dec. 18. 1645.*]

Many Mischiefs will inevitably follow upon this *Toleration*, and that both to *Church* and *Common-wealth*.

First, To the Church: As 1. Causeless and Unjust Revolts from our Ministry, and Congregations. 2. Our Peoples minds will be troubled, and in danger to be subverted, as *Acts* 15. 24. 3. Bitter heart-burning among Brethren will be fomented and perpetuated to Posterity. 4. The Godly, Painful, Orthodox Ministers will be discouraged, and despised. 5. The Life and Power of Godliness will be eaten out by frivolous Disputes, and vain Janglings. 6. The whole Course of Religion in private Families will be Interrupted and Undermined. 7. Reciprocal Duties between Persons of nearest and dearest Relation will be extremely violated. 8. All other *Sects* and *Heresies* in the Kingdom will be encouraged to endeavour the like *Toleration*, and shelter themselves under the Wings of *Independency*. 9. And the whole Church of *England*, in short time will be swallowed up with Destruction and Confusion:

Secondly, To the Common-wealth; for it is much to be doubted, lest the Power of the Magistrate should not only be weakened, but even utterly overthrown, considering the Principles and Practices of *Independents*, together with their Compliance with other *Sectaries* sufficiently known to be *Anti-Magistratical*. [*Ibid.*]

It would lay the Foundation of Strife and Division in the Kingdom, to have two ways of Church-Government. [*Epistolary Discourse, page 21. Printed by Order, 1644.*]

Toleration hath done much more toward the Rooting of Religion out of the Hearts of many Men in seven Years, than the Enforcing of Uniformity did in Seventy Years. [*Cawdry's Independency, a great Schism, 1657. page 57.*]

A *Toleration* hath All Errors in it, and All Evils. [*Edward's Green, page 58.*]

A *Toleration* would be the putting a Sword into a mad Man's Hand; a Cup of Poyson into the Hand of a Child; a letting lose of Mad-men with Fire-brands in their Hands; an appointing a City of Refuge in Men's Consciences for the Devil to fly to; a laying of a Stumbling-block before the Blind; a proclaiming Liberty to the Wolves to come into Christ's Fold to prey upon the Lambs. Neither would it be to Provide for Tender Consciences, but to take away all Conscience. [*The*

Dissenters Sayings.

Harmonious Consent of the Lancashire Ministers with their Brethren in London. Subscribed by 84. 1648. page 12.]

A Toleration would make us become the Abhorring and Loathing of all Nations, and being so palpable a Breach of Covenant, would awaken against us the Lord of Hosts to bring a Sword upon us, to avenge the Quarrel of his Covenant. *Mr. Noife of New-England of the Power of Magistrates. page 13.*

That Doctrine that crieth up Purity, to the Ruine of Unity, is contrary to the Doctrine of the Gospel. *Vindication of the Presbyterianial Government and Ministry. 1649. page 124.]*

That Religion which carries in the Front of it a Toleration of Different Religions, and not sufficient to keep the Body of Christ in Unity, and Purity, is not the Government of Christ. [*Ibid.*]

Liberty in all matters of Worship and of Faith, is the open and apparent way to set up Popery in the Land, [*Bax. Non-con. Plea. Pref.*]

Must we have his Conscience, that makes no Conscience? what? he that hath sinn'd away his Conscience? If Conscience be a sufficient Plea, the Papists may come in for a Childs Part. If Conscience goes against the Word; *Deponenda est talis Conscientia.* Get Conscience better inform'd. The Conscience of a Sinner is defil'd. *1 Tim. 15. Conscience being defil'd, may erre; Conscience Erring may suggest that which is sinful.* There is nothing can bind a Man to sin. [*Watson to the Commons. Dec. 27. 1646. page 17.*]

Will Merciful Rulers set up a Trade for Butchering of Souls, and allow Men to set up a Shop of Poyson, for all Men to Buy, and Take, that will: Yea to Proclaim this Poyson for Souls in Streets and Church-Assemblies, &c. [*Baxter's Self-Denial. Epist. Monitory.*]

We must eiter Tolerate all Men to do what they will, which they will make a matter of Conscience or Religion, and then some may offer their Children in Sacrifice to the Devil; and some may think they do God service in killing his Servants, &c. Or else you must Tolerate no Errour or Fault in Religion; and then you must advise what measure of Penalty you will inflict. [*Baxter's Church Divis. page 363, 364.*]

I have known too many very honest hearted Christians, especially Melancholick Persons, and Women, who have been in great doubt about the Opinions of the *Millenaries*, the *Separatists*, the *Anabaptists*, the *Seekers*, and such like; and after earnest Prayer to God, they have been strongly resolv'd for the way of *Errour*, and Confident, by the strong Impression, that it was the Spirits Answer to their Prayers; and thereupon they have set themselves into a Course of sin. [*Ibid. page 162.*] It is very ordinary with poor Fantastical Women, and Melancholick Persons to take all their deep Apprehensions for *Revelation.* [*Ibid. page 167.*]

Oh what a Potent Instrument for Satan is a misguided Conscience ! It will make a Man kill his dearest Friend, yea, Father or Mother, yea, the holiest Saint, and think he doth God good Service by it. And to facilitate the Work, it will first blot out the Reputation of their Holiness, and make them take a Saint for a Devil. [Baxt. Saints Rest, page 133.]

Take heed how you Tolerate Schism ; for in a little time without great care it will open the Door to *Heresie*. [Hodges to the Commons. Mar. 10. 1656. p. 55.]

Divisions, whether they be Ecclesiastical, or Political, in Kingdoms, Cities, and Families, are infallible Causes of Ruin to Kingdoms, Cities, and Families. [Calamy to the Commons. Dec. 25. 1644. p. 4.]

Lies would not take, if they were not commended by the Holiness of the Person, and guilded over as a Rotten Nutmeg with Gold. [Vines, to the Commons. Mar. 10. 1646. p. 27.]

We must not judge of Faith by the Person, but of the Person by the Faith. [Ibid.]

That Horse of Superstition and Idolatry, upon the Back of which, the Devil hath in former times made War against the Church, is slain under him, and now he is mounted upon a Fresh Horse of another Colour called Liberty of OPINION; falsely call'd Liberty of CONSCIENCE [Ibid.]

If the Parliament and Synod shall by Publick Consent Establish a Presbyterial Church-Government, as most consonant to God's word.— Independents and all others are bound in Conscience to submit unto it, under the pain of Obstinacy, Singularity, &c. In case they cannot really, by direct Texts and Precepts prove it diametrically contrary to the Scripture.— [Prin's Full Answer to Jo. Goodwin, page 13.]

Sins committed by the Misunderstanding of God's word may be punish'd, therefore Sins of Conscience. [Mr. Noisè Minister of New-England, of the Power of Magistrates, p. 72.]

Schism of it self, even with sound Doctrine in every Point is a most grievous Wickedness, which exceeds all other Wickedness. I might out of the Fathers enlarge and shew the great Evil of Schism both in it self, and the Effects of it ; How 'tis a greater Evil to rend the Church, than to worship Idols: Yea, that Martyrdom it self cannot profit a Schismatick ; That 'tis so great an Evil, that the Blood of Martyrdom cannot blot it out. (So Cyprian, and Chrysostom.) And that God hath more severely punish'd it than Murder and other great Crimes. Korah, Dathan and Abiram, for their Schism were punish'd more severely with the Earth opening and swallowing them up Quick, than Cain, and than those who made an Idol. [Edward's further Discovery, p. 197.]

If the Devil had his Choice whether the Hierarchy, Ceremonies and Liturgy should be Establish'd in this Kingdom; or a Toleration granted,

he would chuse and prefer a *Toleration* before them; and give up all these for a *Toleration* of divers Sects, and different Churches. [Edward's full Answer, p. 257.]

FOR the Dissenters to desire *Toleration* is to ask a thing, which it were impious to allow, and which they have sworn to hinder all they can, a thing that sets up the Kingdom of Hell, without either President or Profit, and to the certain Ruin both of Church and State; and this by their own Confession, and avow'd by their own Authority. This, as to the thing it self, we shall now see it in the Effects.

Sect. 2. The Fruits of a Toleration.

THIS is that *Diabolical Liberty* [says Beza. Confess. Fid. Ecc. l. 5. de Sect. 44.] which hath filled *Polonia* and *Transilvania* with so many Plagues of Opinions.

The Incurfions of the wild Boars of the Forrest upon the Vineyard of the Lord, cannot but flow from the not setting up of the Hedge of Discipline; and that when in the Kirk of Christ, there is not one Lord, one Faith, one Baptism, there must arise many false Christs, and false Prophets, insomuch that (if it were possible) they should deceive the very Elect. [The Kirks Testimony against Toleration, to the London Ministers.]

Will any Parliament, State, or Nation (think you) suffer such a Government to take Root among them, which will Un-King, Un-Parliament, Un-Church, Un-Nation them altogether, and make each several Congregation, an Absolute Monarchy, &c. [Prinn's full Reply upon Jo. Goodwin, p. 8.]

Satan and his Ministers Transform themselves into Angels of Light, false Teachers usually come to seduce Men in Sheeps Cloathing; there is no Heretick, Schismatick or Sectary whatsoever so Pernicious, Gross and Detestable, but pretends his Way, Doctrine, Practice, to be the Way and Truth of Christ. [Prinn's full Answer Cited by J. Goodwin. Innocency and Truth, p. 33.]

All sorts of Mechanicks take upon them to Preach and Baptize, as Smiths, Taylers, Shoemakers, Pedlars, Weavers, &c. [Edward's Discovery of Sectaries, p. 26.]

One asked what kind of Bird the Holy Ghost was? The *Virgin Mary* hath been call'd a — They could write as good Scriptures as the Apo-

Apostles. *Paul* was a *Novice*, and understood not *Christ* in the *Promise*. [*Edward's Gangrena*, p. 33.]

One *Web* blessed *God* that he never trusted in a *Crucified Christ*; nor did he believe him to be the *Son of God*, nor the *Scriptures Divine*, but *Humane Invention*.—He affirmed there was no more *Resurrection* of a *Man* than of a *Beast*. [*Edward's Catalogue and Discovery of the Sectaries*, p. 5.] *Christ's Humane Nature* is defil'd with *Original Sin*, as well as ours. [p. 6.]

One maintain'd that *God* was the *Author of Sin*; that all *Lies* came out of the *Mouth of God*, and quoted a *Place* in the *Book of Kings* for't, that no *Man* was sent to *Hell* for any *Sins*, but cast thither only because *God* would have it so. [*Edward's Catalogue of Errors*, p. 34.] An *Anabaptist*, and a great *Sectary* came to *Mr. Greenhill*, and said he might as safely baptize a *Dog*, as a *Believers Child*. [*Ibid.* page 25.]

A *Bricklayer of Hackney* affirm'd that he for his part understood the *Mystery of God in Christ* better than *St. Paul*; and he said of the *Scriptures*, they were as other *Writings of Men*: Every one writ as they had *Conceived*. [*Ibid.* p. 26.]

On *February 27. 1644.* it was delivered at a *Conventicle* in *Bell-Ally*, that *Christ* was no more *God* than he, or any of them there, and that they were as much *God* as *Christ* was. And *Mr. Noy* spake it in the hearing of some *Divines* of the *Assembly*, that to his knowledge the denying of the *Divinity of Christ* was a growing *Opinion*. [*Ibid.*]

One *S. O.* a *Dipper*, is reported by *Mr. Edwards* after he had baptiz'd a *Woman*, to bid her gape, and she gap'd, and he did blow three times into her *Mouth*, saying words to this purpose, either *Receive the Holy Ghost*; or now thou hast *Received the Holy Ghost*. The same Person was also question'd at *Chelmsford*, 1646. for the *Death* of a young *Woman* that dy'd upon *Dipping*. [*Gangrena. Part 2. p. 147.*]

A *Preacher at Sandwich* in *Kent* (a *Wash-ball-maker*) pray'd to the *Trinity* to take care of these *three Kingdoms*. *God the Father* of *One*; *God the Son*, of the *Second*; and *God the Holy Ghost*, of the *Third*. [*Ib.* p. 150.]

Where is your *God*? (says one *Boggis*) In *Heaven*, or in *Earth*? Aloft or Below? or where doth he sit? &c. [*Gangrena*, page 163, Part 2d.]

A *Woman* having a desire to be *Re-baptiz'd*, and having pull'd off all her *Cloaths* to the *naked Skin*, ready to go into the *Water*; but forbearing, during the time the *Dipper* pray'd; she covered her secret *Parts* with both her *Hands*, the which the *Dipper* espying, told the *Woman*, that it was an *unseemly sight* to see her hold her *Hands* downward; it being an *Ordinance of Jesus Christ*, her *Hands* with her *Heart* should be lifted up towards *Heaven*; (as he shew'd her how he did) but

but the refusing for Modesty's sake, could not be Re-baptized. [Edward's Catalogue of Errors, p. 5.]

Christmas-day is a superstitious day; and will (if observ'd) bring in Idolatrous Worship. [Pearn at St. Dunstons in the West. December 24.]

O Lord thou hast given us never a Victory this long while for all our frequent Fasting. What dost thou mean, O Lord, to sling us in the Ditch, and there leave us? [Vines at St. Clements Temple-Bar.]

O Lord, do not thou stand a Neuter, but take one side, that we may see which it is that is thy Cause. [Cradock of Nun-Eaton, Aug. 1. 1647.]

If the Devil, the Turk, and the People should think to compound with Christ, and say, *Thou Christ, Thou shalt have so many Kingdoms, and let us enjoy the rest quietly.* Christ will never do't. He will either have *All*, or *None*; he will either *kill* or be *kill'd*. [Feak at Black-Fryars, Aug. 8. 1653.]

I profess (Saints) we must go lay our Heads together, and consult what we shall ask God next; for he will give us whatsoever we ask; and so he hath done these seven Years. [Id. Ibid.]

We must agree together to ask something now for Jesus Christ; for we have enough for our selves already. We have Peace enough, Prosperity enough, and enough of every thing. [Feake, August 11. 1653.]

O Lord, when shall we hear the sound of Christ's Horse-heels. [Feak at Black-Fryars, Sept. 5. 1653.]

What ailed you, ye mighty Armies at Keinton, Newbery, York, Naseby, that ye fled, and were driven backwards? What ailed you ye strong Treasons, close Conspiracies, that ye trembled and fell, and your Foundations discovered before you could take effect? *They saw thee, O Jesus! They saw thee appearing in the midst of us;* so they fled before us. [Stierry to the Commons, Nov. 26. 1645. p. 23.]

When Christ was Crucifi'd, did not all forsake him? Had but a few of that inconstant Multitude, which but a while before had cried *Hosanna*, struck close to Christ, in likelihood they had deliver'd him. [Carter to the Commons, Aug. 31. 1642. p. 12.]

This Year God by a Providence hath buried this Feast (*Christmas-day*) in a Fast, and I hope it will never rise again. [Calamy to the Commons, Dec. 25. 1644. p. 41.]

I ask whether the Repetition of these words [Our Father, &c.] after Men have been long praying for the things contained in them, as the manner of some is, be not so remote from any pretence or colour of Warrant in the Scripture, as that it is in plain Terms **RIDICULOUS**. [D. Jo. Owen. Vindicie Evangel. p. 669.]

As Men set Traps to catch Vermine, so God appoints Heresies to insnare Arrogant, and Self-presuming, or Vicious and Self-defiling Men. [*Bagshaw of Heresies, p. 8.*]

Where is the God of *Marston-Moor*? and the God of *Naseby*? is an acceptable Expostulation in a gloomy Day. O what a Catalogue of Mercies has this Nation to plead by, in a time of Trouble! God came from *Naseby*, and the Holy One from the *West, Selah, &c.* [*D. Owen's Eben-Ezer, p. 13.*]

God had so wonderfully wrought upon the Spirits of Men, particularly on those Soldiers who were to fight the Bishops Battels in *Scotland*, that they pull'd down the Rails, threaten'd the Priests, and kept such a Visitation in their Progress, as the Bishops hardly ever had done since Queen *Elizabeth's* Days. [*Case to the Commons. Gods waiting, 1642.*]

Let me tell ye, if ever (Gentlemen) you might use this Speech, O happy Penny, you may use it now; O happy Money! that will purchase my Gospel, happy Money that will purchase Religion, and purchase a Reformation to my Posterity! O happy Money; and blessed be God that I have it to lend. [*E. Calamies Speech at Guild-Hall, Oct. 6. 1643.*]

The Lord *Jesus* hath his Concubines, his Queens, his Virgins, Saints in remoter Forms, Saints in higher Forms; Saints Unmarried to any Forms, who keep themselves single for the immediate Embraces of their Lord. [*Scerry's England's Deliverance Epistle.*]

I will gently lead those that are with Young, that is (*saitb be*) Christ will be very kind to those Saints that step aside; and he thus comforts those that are big with young in a sinful Sense; O ye sinning Ewes who have been big with Young! hath not he gone after you, and found you, and laid you upon his Shoulders rejoycing? It may be thou hast been wand'ring, like *Dinah* from thy Father's House, and art big with Young, and afraid to go home; but fear not, Go and try; he will not cast you out of Doors, though you come with *Big Bellies*, he will deal gently with you though with Young. And then, it is our Glory to be *Christ's Ewes*, and then when a *M A N* is Big with Young, and cries out, O my Belly, my Belly! here is a Point of Comfort that Christ is sweet to such Persons.—Afterwards he cries out, O Blessed Ewes! O Believing Ewes! And O Believing Bees that suck the Honey of *Sin-Hatred* out of the Wormwood of *Sin-Alled*. In another place he tells us, that Christ accounts their very *Stammerings* sweet; *Meib, Meib*, faith the little One, and the Mother counts it Musick. [*Durant's Sips of Sweetness upon Isaiah 40. 11. Reprinted 1662.*]

Beloved, can ye forget the *Soldiers*? I say, the *Soldiers*, who have spent their Blood for Christ, as Christ did for them, even their own precious

Blood in God's Cause at Newbery. [Evans to the Earl of Essex at St. Clements. Sept. 26. 1643.]

You have, most Noble Senators, done worthily against *Papists, Prelates, and Scandalous Ministers*; in casting down *Images, Altars, Crucifixes*; throwing out *Ceremonies, &c.* but what have you done against other kinds of growing Evils; *Herese, Schism, Disorder*; against Seekers, *Anabaptists, Antinomians, Brownists, Libertines*, and other Sects? You have destroyed *Baal* and his Priests; but have you been zealous against *Golden Calves*, and the Priests of the lowest of the People? — You have put down the Book of *Common Prayer*, and there are many among Us that put down the *Scriptures*; Slighting, yea, Blaspheming them. You have broken down *Images* of the *Trinity, Christ, Virgin Mary, Apostles*; And we have those who overthrow the *Doctrine* of the *Trinity*: oppose the *Divinity* of *Christ*, speak evil of the *Virgin Mary*, slight the *Apostles*. You have cast out the *Bishops* and their *Officers*; and we have many that cast down to the ground all *Ministers* in all the *Reformed Churches*. You have cast out *Ceremonies* in the *Sacraments*, as the *Cross, Kneeling* at the Lord's-Supper; and we have many that cast out the *Sacraments, Baptism*, and the *Lord's-Supper*. — The Sects have been growing upon us ever since the first year of your sitting, and have every year encreased more and more; things have been Bad a great while, but this last year they are grown Intollerable. And if *Schism, Herese, &c.* be let alone, and rise proportionably for one year longer, we shall need no Cavaliers, nor Enemies, from without, to destroy us. [Ibid. Epist. Ded. to the Lords and Commons.]

As *John Baptist* wore a *Leathern Girdle*, So the *Doctrine* that he preach'd was *Leathern Doctrine*: [Saltmarsh's Sermon, at the Bath.]

The *Saints* are those that are now stiled *Anabaptists, Familists, Antinomians, Independents, Sectaries, &c.* — The first Party that rose against you, namely the *Prophane Ones* of the Land are fallen under you; and now there is another Party, *Formalists*, and *Carnal Gospellers* rising up against you, &c. [Del's Sermon, to the General and Officers, June 7. 1646.]

The famous City of London is become an *Amsterdam*; Separation from our Churches is countenanced; Toleration is cry'd up; Authority lyeth asleep, &c. [Calamy's Sermon, to the Lord Mayor, Jan. 14. 1645. page 3.] Divisions, whether they be Ecclesiastical or Political, in *Kingdoms, Cities* or *Families*, are Infalible Causes of Ruine to Kingdoms, Cities and Families. [Sermon, to the Lords, Dec. 25. 1642.]

Diversity of Religion, disjoyns and distracts the Minds of Men, and is the Seminary of perpetual Hatreds, Jealousies, Seditious, Wars if any thing in the World be; and in a little time, either a Schism in the State begets a Schism in the Church, or a Schism in the Church begets a Schism in the State, &c. Once for all, it is the Preservation and Re-
 servation of Religion which you have Covenanted to endeavour; and not a

Liberty

Liberty of Opinion, which will consist with neither. [*Newcomen. Sermon to the Parl. Sept. 12. 1644.*]

Independents the most Pharisaical, Proud, Envious, and Malicious Sect that ever sprung up. [*Bastwick's Independency not God's Ordinance*] Wild Geese, Old Geese, Sticklers against Parliaments, and Presbytery; Fighters against God; Violaters of all the Laws of God and Nature; a Company of Rats among Joyn'd-stools; not worthy to give Guts to a Bear; Moon-calves, &c. [*Id. Postscr. page 12. 32, 34, 36.*]

The Errors and Innovations under which we so much groaned of latter Years, were but *Tolerabiles Ineptia*; tolerable Trifles, Childrens-play, compared with these damnable Doctrines, Doctrines of Devils, as the Apostle calls them: *Polygamy, Arbitrary Divorce, Mortality of the Soul, no Ministry, no Churches, no Ordinances, no Scripture.* Yea, the very Divinity of Christ, and the Holy Ghost question'd by some, deny'd by others; and the very Foundation of all these laid in such a Schism of *Boundless Liberty of Conscience*, &c. [*Sermon before the Com. Aug. 22. 1645. page 29.*]

The Scriptures deny'd to be the Word of God—Only of Humane Authority—Insufficient, and Uncertain. [*Edward's Gangrena, page 15.*]—God has an hand in, and is the Author of the Sinfulness of his People. [*p. 16.*]—The Soul dies with the Body.—In the Unity of God there is not a Trinity of Persons.—Nor Three distinct Persons in the Divine Essence; but only Three Offices. [*p. 17.*]—That Christ's Humane Nature is defiled with Original Sin.—That no Man shall perish, or go to Hell, for any Sin but Unbelief only. [*p. 18.*]—That Men may be saved without Christ.—That there is no Original Sin in us; only *Adam's* first Sin was Original Sin [*p. 20.*]—That the Doctrine of Repentance is a Soul-destroying Doctrine. [*page 21. &c.*]

A Minister in *Hertfordshire* bringing a place of Scripture against an *Anabaptist* which he could not answer; said, *it was the Weakness of the Apostle*, and there he wanted the Spirit. [*page 23. Part 1.*]—Some of the Sectaries plead Miracles, Revelations, Visions, as Christ's appearing to an *Anabaptist*, and forbidding her to baptize her Child. [*page 58.*] And their dressing up a Cat, like a Child. [*Ibid.*]

One *Cozens* of *Rocheſter* in *Kent*, said, that *Jesus Christ was a Bastard*; and that if he were upon the Earth again, he would be ashamed of many things he then did. [*Ibid. page 105.*]

Oh Lord! Thine Honour is now at stake; for now, O Lord, Anti-christ hath drawn his Sword against thy Christ; and if our Enemies prevail, thou wilt lose thine Honour. [*Strickland at Southampton, Jun. 9. 1643.*]

Dissenters Sayings.

If thou dost not finish the good Work which thou hast begun, in the Reformation of the Church, thou wilt shew thy self to be the God of Confusion: and such an one, as by cunning Stratagem hast contrived the Destruction of thine own Children. [*Crosse at Mildreds in the Counter, July 6.*]

O God, O God! Many are the Hands lift up against us, but there is one God; it is thou thy self, O Father, who doest us more Mischief than them all, [*Robinson at Southamp. Aug. 25.*]

O Lord! when wilt thou take a Chair, and sit amongst the House of Peers; when, O God; When (I say) wilt thou Vote amongst the Honourable Commons? Thine own Commons, who are so Zealous for thine Honour? [*Evans of St. Clements.*]

I say, This is God's Cause; and if our God hath any Cause, This is it. And if this be not God's Cause, then God is no God for me; but the Devil is got up into Heaven. [*Bond at the Savoy.*]

As I am a faithful Sinner, Neighbours, This is my Mornings Draught. Here's to you all. [*Isaac Massy, at Uppingham in Rutland, giving the Communion on Easter-day, 1644. drinking off the whole Cup.*] See *A Short View of the late Troubles in England, Chap. 43.*

You who sit at the Right Hand of the Lord Jesus in this Commonwealth, as the Lord Jesus sits at the Right Hand of his Father in that Kingdom, which is over all, &c. [*Sterry to the Commons, Nov. 26. 1645. Epistle.*]

All you that have contributed to the Parliament, come and take this Sacrament to your Comfort. [*Cafe.*]

One Redman of Castle Dunnington in Leicestershire in Opposition to the Order of the Church, delivered the Sacrament in the Afternoon in Ale.

Painful and Laborious Preachers.

Samuel Fulcher an Egg-man Re-baptized by Crabb a Felt-maker. [*Gangrana, Part. 2. page 9.*]

Paul Hobson a Preaching-Taylor. [*Gangrana, Part 2. p. 18.*] Green the Felt-maker. [*p. 248. Part. 3.*] Spencer a Coach man. [*p. 249.*] Potter a Smith. [*p. 96.*] John Durance a Wallsh-ball-maker. [*Ibid.*] Andrew Debman an Anabaptist Cooper. [*p. 88.*] (all Preachers:) and four famous Preachers more in Hertfordshire, viz. Heath the Collier-maker of Watton, Rice the Tinker of Asen, Field the Rodies-maker of Hertford, Crew the Taylor of Stevenage. A Shooe-maker Preacher, &c. [*Part 3. page 81.*]

Note

Notes upon Sect. 2.

When the *Presbyterians* had gotten the Power into their own hands, they presently set up for an *Uniformity*: opposing a *Toleration* with all their Might, foreseeing and predicting the monstrous Opinions and Confusions which it would infallibly produce: They also shewing, (upon Experiment) that they were true Prophets; and that all the Evils they foretold us, came accordingly to pass.

No sooner was the *Presbyterian* mounted, but he without any more ado, bent all his Force immediately to the Erecting of a Rigorous Uniformity: Wisely considering, that the same Trick they had put upon Episcopacy, would most infallibly (if not prevented) be the Ruin of the *Presbytery* too; or of any Government upon the Face of the Earth.

Now take Notice, Good People, that in Asking a *Toleration*, they ask, what they judge unsafe, and unlawful to Allow. They Ask, what they know, and declare, will be our undoing; with what Equity, Reason, Conscience or Design, be you the Judges.

Sect. 3. The Dissenters Harmony among themselves.

Pr. **T**he *Sectaries* agree with *Julian* the Apostate, [*Gangr.* p. 54.] Th. *Sectaries* are *Libertines* and *Atheists*, [p. 185.] *Unclean*, *Incestuous*, [p. 187.] *Drunkards*. [p. 190.] *Sabbath-Breakers*, *Deceivers*, [p. 191.] Guilty of gross *Lying*, *Slandering*, *Juggling*, *Falsifying* their Words and Promises; guilty of excessive *Pride* and *Boasting*, [p. 192.] Of insufferable *Insolencies*, horrible *Affronts* to *Authority*; and of strange *Outrages*, [p. 194.] There never was a more *Hypocritical*, *False*, *Disssembling* Generation in *England*, than many of the *Grandees* of our *Sectaries*. They encourage, protect, and cry up for *Saints*, *Sons of Belial*, and the vilest of Men. [p. 240. *Gangr.* 2. p. 1646.]

Ind. *Presbytery* is *Babylon*, *Egypt*, a *Limb* of *Antichrist*, a *Tyrannical* *Lordly* Government; a *worse* *Bondage* than that under the *Bishops*. [*Martin* *Eccho*] [and *Burton's* *Conformity* *Deformity*] *worse* than either *Egypt*, or *Babylon*. *The Spirit* (1645.) of that *Ten-horned Beast* is now making *War* with the *Lamb*—whose Word is *Reformation*, and this under a fair Colour of a *COVENANT*, &c. *The Mystery of Iniquity*.

the Mother of all Mischief, the Cause of all our present Calamities, &c. [Epist. Ded. to the Lord Mayor of London.]

Pre. The Northamptonshire Addresses to Richard Cromwell desire he would shew Tenderness toward the Name of God, against the Bold Blasphemers of his Magistracy, Defamers of his Sacred Ordinances, Seducers from Truth, Corrupters of his Worship; and then, that he would exercise Just Severity against Despisers of Dignities, and Revilers of Authority; whose Unhallow'd Tongues set on fire from Hell, spare not to flash out their Insolent Reproaches, and Impious Execrations against his FATHERS SEPULCHRE, and his OWN THRONE.

Ind. The Lord Liveth, who hath brought us from the Romish Papacy, which is Spiritually, Egypt, by a mighty Deliverance, and manifold Preservations, &c. Out of the Scotch Tyranny, and Scotch Presbytery, which came like a Tempest from the NORTH, &c. From this bloody Design of the Egyptian Papacy; from the black Plots, and bloody Powers of the Northern Presbytery. [Sterry's Serm. before the Parliament, Nov. 5. 1651. pag. 7.]

Pres. Since the Suspension of our Church-Government, every one that listeth turneth Preacher. As Shoemakers, Coblers, Button-makers, Hostlers, &c. [Paget Heres. Epist. Ded.]

Ind. The National Covenant is a double sac'd Covenant, the greatest Makebate, and Snare that ever the Devil, and the Clergy his Agents, cast in among honest Men in England, in our Age. [Londons Liberty in Chains. page 42.]

Pres. Was there ever in our times, a Generation of greater Self-seekers, Boasters, proud Blasphemers, Covenant-breakers, Unthankful, Makebates, Heady, Despisers of those who are good, Mockers and Scoffers, walking after their own ungodly Lusts, Despisers of Dominions, and Speakers Evil of Dignities, having a form of Godliness, but denying the Power thereof, (and so in the rest) than our Sectaries? [Gangrena. Part 3. 257.]

Ind. The Seed of God in this Nation has had Two Capital Enemies, the Romish Papacy, and the Scottish Presbytery. [Sterry's England's Deliverance, page 7.]

The Black-bird Divines, The Assembly Swine-herds. A Ballad called, The Prophecie of the Swineherds Destruction: To the Tune of The Merry Soldier, Or, The Jovial Tinker.

Pres. Does not the Apostle Prophecie, That in the last days Perillous Times shall come, for Men shall be Lovers of themselves, Covetous, Boasters, Proud, Heady, High minded, having a Form of Godliness, but denying the Power thereof. Ever learning, but never able to come to the Knowledge of the Truth. Yea, such as will not endure sound Doctrine, but after their own Lusts, will heap to themselves Teachers, having itching Ears, turning away their

their Bars from the Truth; and will be turned into Fables and Fictions, New Lights, and Revelations. And are not your thus pretended New Lights the very Persons; thus delineated, by your own Confessions, and Practices too, even Murmurers, Complainers, desirous to walk after your own Lusts, and having Mens Persons in admiration for Advantage? Yea, take heed (I say) ye be not found to be those Clouds without Water carried about with Winds, and those wandring Stars which the Apostle Jude speaks of, which know not when, or where, Immutably, to fix your Faith and Judgments: Whereas our Presbyterians, and all other True Believers, are always (1 Cor. 15. 58. Phil. 1. 27. and Chap. 4. 1. &c.) stedfast, unmoveable, standing fast in the Lord in one Spirit, and in one Mind, striving together for the Faith of the Gospel, and not tossed too and fro, like Children, carried about with every Wind of Doctrine by the slight of Men, as too many Sceptical Independents are, to the great Obloquy and Scandal of Religion. [Picture of Independency. p. 9.]

Ind. You complain of your Misery, and Bondage, Sorrows, and Oppressions, and Troubles of the Church. What ails you? What Troubles you? Who Oppresses you? Where is the least shew of Oppression, or Cause of Complaint Minister'd to you; except it be because you are not suffer'd to oppress your Brethren? Can you feed upon nothing but Blood, yea, the Blood of your Brethren; that though you have every thing else, you so complain of Sorrow and Oppression? Is this your Sorrow and Oppression, that you cannot oppress? [Pulpit Incendiary. 1648 p. 45.]

Pres. Our Settaries, in their Sermons, Prayers, Pamphlets, Discourses, Petitions, all cry out of Persecution; and accuse the Orthodox Presbyterians of Persecution; yea, when for their Seditious, Tumultuous Libellous Scoffing, Wicked Lying, Scandalous Reports, Books and Practices, they have been Questioned, there's nothing in their Mouths but Persecution, and of Unheard-of Prosecution of the Godly. I am of the Mind if any of them should come to be Imprison'd and Hang'd for Stealing, Killing a Godly Presbyterian, Plotting against the Parliament and City, in seizing upon their Forts, or some Parliament-Men; one or other of them would cry out of Persecution. [Edward's Gangrena, p. 37.]

Independents are Beasts, Grolls, Puffois, Wild-Geese, a Company of Juglers, Sticklers against Parliament and Presbytery; a Generation of cunning Deceivers, and Fighters against God, Violaters of all the Laws of God and Nature; the most dangerous Sect that ever yet the World produc'd; a Company of Rats among Joyn'd-Stools; Despisers of Magistracy, a Generation of Men not worthy to give Guts to a Bear, Moon-Calves; all the Independents put together, have not so much Learning as one of a thousand other Ministers. A Wheel-Barrow (such as they trundle White-wine Vinegar on) fitter for them than a Coach. [Bastwick Cited by Burton in his Brief Answer, p. 28.]

Ind.

Inde. Mr. John Goodwin says in his Theomachia, That the Presbyterian is a Bloody, Unpeaceable, and Persecuting Way, a Way much Damp- ing and Deading the Flourishing Improvements of the Gifts and Graces of the Saints. [Picture of Independency, p. 12.]

Presf. Independency, A Seminary of Schisms, and Dangerous Divi- sions in Church and State — A Flood-Gate to let in an Inundation of Heresies, Errors, Sects, Libertinism, and Lawlessness, without means of suppressing them, when introduc'd. [Prinn. Cited by Burton. Vindica- tion of Independency. p. 40. 41.] Pharisaical, Spiritual Pride, Vain- Glory, Singularity, Self-conceitedness, of Superlative Holiness. [Ib. 43.]

Inde. If Ephraim be against Manasseh, is it any ways like but Ma- nasseh will be against Ephraim? And God himself, Propheying of Ith- mael, told his Mother, that he would be a wild Man: and that his Hand should be against every Man; and every Mans Hand against him. Un- doubtedly that Way whose Hand shall be against every Way, will find that the Hand of every Way will be against it, and then what manner of Peace can reasonably be expected under the Predominancy of such a Way? [Goodwin's Theomachia, p. 30.]

Presf. The Independents have now the Sword in their Hands, and they think their Party strong enough to Encounter any adverse and op- posing Party; and they profess they care not how soon they come to cutting of Throats; and speak of nothing but the slaughtering and butchering of the Presbyterians. [Bastwick's Postscript to Burton.]

Inde. At the beginning of this Parliament, the whole Kingdom sided with both Houses in the Vindication of their Liberties, and so it continu- ed until such as did overmuch Idolize Presbytery, prevail'd for a Bill to Damn Episcopacy, Root and Branch, that Presbytery might succeed it, with its Fascibus, and Fustibus, with its Pontificalibus, and Synodalibus, no- thing to be abated which concern'd either Wealth, or Jurisdiction, only an Episcopal Tyranny to be Exchanged for a Presbyterian Slavery. [An- swer to Prinn's 12 Queries, p. 19.]

Presf. With what Faces and Consciences can ye think to Obtrude your Independent Ways and Fancies upon us, &c. [Picture of Independency. Licensed by Cranford. 1645.]

Inde. As the Bishops would call Men Puritans, and Non-Conformists, and so Persecute them; so will the Presbytery call Men Schismatics, Hereticks, An- tinomians, Separatists, and do the like. [Jo. Goodwin's Answer to Mr. Prinn's Full Reply. p. 15.]

*The Spirit of the Ten-horned Beast (Rev. 17.) is now making War with the Lamb, (which is likely to be his last War, Babylons fall following in the next Chap.) and this Spirit warreth under new Colours; not red, but white, whose word is Reformation, and this under a fair Colour of a Cove-
nant*

nant, by Virtue whereof, pretending a just Title to the War, he hopes by the help of the Remonstrance, and the Prime Authors thereof, and their Adherents, to enact a new Bestial Tyranny, over Souls, Bodies and Estates, under new Names, and Notions. [Burton's Conformities Deformity. Epistle Dedicatory.]

Pres. The Independents worse than Diotrephes, or the Pope, most Diabolical Tyranny, Lording it over God's Clergies, Fellows of Goatham-College, not knowing their Primer in Politicks, nor their Catechism in Divinity.

Inde. The Church of England is a true whorish Mother, and they that were of her, were base begotten, and Bastardly Children, and she neither is, nor ever was truly married, Joyned, or United unto Jesus Christ in that Eponsal Band, which his true Churches are, and ought to be, but is one of Anti-christs National Whorish Churches, and Cities spoken of Revel. 16. 19, &c. The Church of England is False and Anti-christian; and as she is a False and Anti-christian, she shall never make True Officers, and Ministers of Jesus Christ — As Jannes and Jambres, withstood Moses, so do these Men also resist the Truth. Lilburn Cited by Bastwick. *Indep.* &c. p. 315. [Yea, when they write most wildly against the Presbyterians, they call them Lyons, Bears, Wolves, Tygers, Baal's Priests, The Limbs of Anti-christ, the Anti-christian Brood, the Devil's Ministers, Presbyterians. *Ibid.* p. 316.]

Pres. The Independents are taken up in Biting and Devouring one another; in Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, &c. *Bastwick's Inde. not God's Ordinance*, p. 330.

Inde. I challenge our Brother for taking Christ's Name in vain, when instead of finding Christ set upon his Throne in their Congregations, we find there no more than an Image, such as Michol had made up instead of King David; or as those that in Mockery made of Christ a Pageant King, stripping him, and putting on him a Scarlet Robe, and on his Head a Crown of Thorns, and in his Hand a Reed; saluting him with Hail King of the Jews. Burton cited by Bastwick. *Independency not God's Ordinance*, p. 312.

Pres. I here present ye with a Catalogue, or Black Bill of the Errors, Heresies, Blasphemies and Practices of the Sectaries of this time; broached and acted within these four last Years in England: And that in your Quarters, and in places under your Government and Power, for which I tremble to think, lest the whole Kingdom should be in God's Black Bill. *Edward's Gangren. 1646. Ep. Ded. to the Lords and Commons.*

Inde. This whole Postscript (of Bastwick) is a very Canto, and farrago, or hodge podge of *Invectives, Sarcasms, Scurrilous Scoffs, Incendiary Incentives* to stir up the State, and all sorts of People, to root out, and cut off all those that are of the Independent way, as they call it. *Burton's Brief Answer to Bastwick. Postscript.*

Pres. Oh the Faithfulness, Dutifulness, Patience, Long-Suffering, Forbearance of the *Presbyterians*! Their Dutifulness and Patience in waiting upon the Parliament; their Faithfulness in not abating in their Zeal and Respects to them; Oh their Love, Kindness and Tenderness to the *Independents*, yea, to other *Sectaries* also, who have had something of Christ, and Grace in them; and have not fal'n into Errors, and Blasphemies, raising their Foundations. But now on the other hand, the *Sectaries*, (though a Contemprible Number, and not to be named at the same time with the *Presbyterians*) have not waited upon the Parliament and Assembly, for the Reformation, but preach'd against it, and stir'd up the People to embody themselves, and to join in Church-Fellowship, gathering Churches, setting up *Independent* Government: Re-baptizing; and Dipping many hundreds, &c. [*Edward's Discovery*, page 51.]

Inde. Their Ordinary Councils (the *Presbyterians*) drive at two main things (yet both reduc'd to one Head, to wit, Tyranny) The one, Tyranny over our Bodies, Estates, Free-holds, Liberties, Laws, and Birthrights of all English Free-born Subjects: The other, Tyranny over our Souls, and Consciences. *Burton's Conformities Deformity*. Ep. Ded. 1646.

Pres. *Independents* are most *Obstinate Rebels*, both in Opinion, and Practices, and perfidious Violators of such a main and principal Foundation, as will inevitably Ruinate all other Fundamentals of true Religion, if allow'd unto them. *Colemanstreet Conclave Visited*. *Pres.* 1648. [I say and hold that all sorts of *Independents* among us, Separating themselves into their private Coventicles, and unwarranted Church-way, as they call it, against all Authority and Power of the King and Parliament, the unquestionable Sovereign and Supreme Magistracy, ordain'd by God himself; and in resisting whose Ordinance, they apparently oppose and resist, even the Lord God of Heaven himself; are not by any means to be admitted or permitted amongst us, neither is their Separation, or Division from us, to be so Extenuated or so miniced by us, as to give any the least allowance to them. *Ibid.*]

Inde. Is Presbytery, because Parochial, Claſſical, Provincial, less Tyrannical, than Episcopacy, because many Rule in that, and in this but one? Or rather not more Tyrannical, because one Tyrant is not so much as many together? Evil in a Community, is stronger, and more diffusive than in Unity. *Saltmarsh's Answer to Ley.* 1648. p. 5.

Pres. *Korah*, *Dathan*, and *Abiram* rose up against *Moses* and *Aaron*, as our *Independents* do now adays, against the most just and righteous Authority of Parliaments, and their Power; in constituting under them for their Assistance, in Matters of Religion, the *Synods*, or *Assembly of Divines* at *Westminster*, even as the Lord appointed and constituted *Aaron* under *Moses* in Holy Things. *Colemanstreet Conclave*, Parallel to the Reader: 1648.

Inde.

Inde! In the latter days, false Christs and False Prophets shall arise, saying, *Loe! Here is Christ, Or Loe! there he is, &c.* — Wherefore if they shall say unto you, (*see here how our Saviour Ingeminates the Caution as a thing of serious Consideration,*) Behold he is in the Desert; Go not forth; Behold he is in the Secret Chambers; (*Mark here also how near our Saviour comes to our Sectaries Practices, and Rebellious Churchways, as they call them, now adays: Or he is in Shops, Barns, and such like private Conventicles,*) Believe it not. Colemanstreet Conclave Vifi, ted. p. 1. 1648.

Notes upon Sect. 3.

I Shall not need to cut up this Section by Paragraphs; but rather recommend it whole, to the Consideration of any indifferent Reader. These are the People that assume to themselves the Title of the Kings best Subjects, and the Church of Englands True Protestants; when yet at the same time, they do with their own Lips, and Pens, declare themselves the Implacable Enemies of Order, and of one another. They call for Indulgence contrary to Law, from those whom they themselves destroy'd for Living and Acting according to the Law; and to whom (so far from Mercy) they never shew'd so much as Humanity, or common Pity. They demand a Comprehension with that Church, which they do joyntly pronounce to be Anti-christian. They make use of Religion, and Tenderneſs of Conscience, as their Plea for a Common Union with the Church: and yet what is it, but the same Pretence of Religion and Conscience, that Causes all those Mortal Feuds among themselves? What Religion can be expected from Men of these Outragious Principles? What Peace with so many implacable Antipathies, and Oppositions? What Truth, from such a Medley of Pernicious Errors? and what Trust can be given to those, that never kept Faith either with God or Man? Nor ever agreed, but in order to the Ruine and Confusion of the State? Would they be United? ye see 'tis dangerous and impossible. Dangerous in respect of the Publick; and impossible among themselves; for they make it no less then Matter of Damnation, to Suffer one another. Now according to these Practices, and Positions, let the World Judge of the Design.

Pres. Oh the Faithfulness, Dutifulness, Patience, Long-Suffering, Forbearance of the *Presbyterians*! Their Dutifulness and Patience in waiting upon the Parliament; their Faithfulness in not abating in their Zeal and Respects to them; Oh their Love, Kindness and Tenderness to the *Independents*, yea, to other *Sectaries* also, who have had something of Christ, and Grace in them; and have not fal'n into Errors, and Blasphemies, raising their Foundations. But now on the other hand, the *Sectaries*, (though a Contemptible Number, and not to be named at the same time with the *Presbyterians*) have not waited upon the Parliament and Assembly, for the Reformation, but preach'd against it, and stir'd up the People to embody themselves, and to join in Church-Fellowship, gathering Churches, setting up *Independent Government*: Re-baptizing; and Dipping many hundreds, &c. [*Edward's Discovery*, page 51.]

Inde. Their Ordinary Counsels (the *Presbyterians*) drive at two main things (yet both reduc'd to one Head, to wit, Tyranny) The one, Tyranny over our Bodies, Estates, Free-holds, Liberties, Laws, and Birthrights of all English Free-born Subjects: The other, Tyranny over our Souls, and Consciences. *Burton's Conformities Deformity*. Ep. Ded. 1646.

Pres. *Independents* are most *Obstinate Rebels*, both in Opinion, and Practices, and perfidious Violators of such a main and principal Foundation, as will inevitably Ruinate all other Fundamentals of true Religion, if allow'd unto them. *Colemanstreet Conclave Visited*. *Pres.* 1648. [I say and hold that all sorts of *Independents* among us, Separating themselves into their private Coventicles, and unwarranted Church-way, as they call it, against all Authority and Power of the King and Parliament, the unquestionable Sovereign and Supreme Magistracy, ordain'd by God himself; and in resisting whose Ordinance, they apparently oppose and resist, even the Lord God of Heaven himself; are not by any means to be admitted or permitted amongst us, neither is their Separation, or Division from us, to be so Extenuated or so minced by us, as to give any the least allowance to them; *Ibid.*]

Inde. Is Presbytery, because Parochial, Claffical, Provincial, less Tyrannical, than Episcopacy, because many Rule in that, and in this but one? Or rather not more Tyrannical, because one Tyrant is not so much as many together? Evil in a Community, is stronger, and more diffusive than in Unity. *Saltmarsh's Answer to Ley*. 1648. p. 5.

Pres. *Korah*, *Daiban*, and *Abiram* rose up against *Moses* and *Aaron*, as our *Independents* do now adays, against the most just and righteous Authority of Parliaments, and their Power; in constituting under them for their Assistance, in Matters of Religion, the *Synods*, or *Assembly of Divines* at *Westminster*, even as the Lord appointed and constituted *Aaron* under *Moses* in Holy Things. *Colemanstreet Conclave*, Parallel to the Reader: 1648.

Inde.

Inde! In the latter days, false Christs and False Prophets shall arise, saying, *Loe! Here is Christ. Or Loe! there he is, &c.* — Wherefore if they shall say unto you, (*see here how our Saviour Ingeminates the Caution as a thing of serious Consideration,*) Behold he is in the Desert; Go not forth; Behold he is in the Secret Chambers; (*Mark here also how near our Saviour comes to our Sectaries Practices, and Rebellious Churchways, as they call them, now a-days: Or he is in Shops, Barns, and such like private Conventicles,*) Believe it not. Colemanstreet Conclave Vifi, ted. p. 1. 1648.

Notes upon Sect. 3.

I Shall not need to cut up this Section by Paragraphs; but rather recommend it whole, to the Consideration of any indifferent Reader. These are the People that assume to themselves the Title of the Kings best Subjects, and the Church of Englands True Protestants; when yet at the same time, they do with their own Lips, and Pens, declare themselves the Implacable Enemies of Order, and of one another. They call for Indulgence contrary to Law, from those whom they themselves destroy'd for Living and Acting according to the Law; and to whom (so far from Mercy) they never shew'd so much as Humanity, or common Pity. They demand a Comprehension with that Church, which they do joynly pronounce to be Anti-christian. They make use of Religion, and Tenderness of Conscience, as their Plea for a Common Union with the Church: and yet what is it, but the same Pretence of Religion and Conscience, that Causes all those Mortal Feuds among themselves? What Religion can be expected from Men of these Outragious Principles? What Peace with so many implacable Antipathies, and Oppositions? What Truth, from such a Medley of Pernicious Errors? and what Trust can be given to those, that never kept Faith either with God or Man? Nor ever agreed, but in order to the Ruine and Confusion of the State? Would they be United? ye see 'tis dangerous and impossible. Dangerous in respect of the Publick; and impossible among themselves; for they make it no less then Matter of Damnation, to Suffer one another. Now according to these Practices, and Possessions, let the World Judge of the Design.

Sect. 4. The Dissenters Behaviour towards the Government, and First, the Clergy.

Arch-Bishops and Bishops, are Unlawful, Unnatural, False, and Bastardly Governours of the Church, and the Ordinances of the Devil, petty Popes, petty Anti-Christ's; like incarnate Devils, Cogging Couzning Knaves; they will lie like Dogs; Proud, Popish, Presumptuous, Prophane, Paultry, Pestilent, Pernicious Prelates and Usurpers; Impudent, Shameless, Wainscot-fac'd; Butchers, Horseleeches, Robbers, Wolves, Demoniacs, Persecutors, Sowers of Sedition, Their *Antichristian Courts* are the *Synagogue of Satan*. The *Beelzebub of Canterbury*, the *Canterbury Caiphar*, *Esau*, a monstrous *Antichristian Pope*, &c. most of the Ministers are Popish Priests, Monks, Fryars, Alehouse-hunters, Drunkards and Dolts, Hogs, Dogs, Wolves, Foxes, Simoniacks, Usurers, Proctors of *Antichrist's* Inventions; Popish Chapmen, halting Neutrals, desperate and forlorn Atheists; a Cursed, Uncircumcised, and Murthering Generation; a Troop of bloody Soul-Murtherers, and Sacrilegious Church-Robbers. *Anti-Christ's* Rags shall make him a Priest, he he never such a Dolt or a Villain. [See Bancroft's *dangerous Positions*, lib. 2. cap. 12. & 13. with the Authorities.]

Pernicious Deceivers, presumptuous Shepherds, *Balamites*, Blazing-Stars, Glosing Hypocrites with God, Fastling Pharisaical Preachers, miserable Guides, counterfeit false Prophets, Sycophants, Trencher Priests, Conscience Brokers, dangerous and pestilent Seducers, Sectary-Precise Preachers, treacherous Watchmen, Sworn Soldiers of Anti-christ, &c. *Barrow and Greenwood*. Cited in *Bancroft's Survey of Holy Discipline*, page 355.

This new Parcel of *Mockery*, and *Jesuited Popery*, as bad as any in the *Mass-Book*. [i. e. *A Collection of Prayers and Thanksgivings used in his Majesty's Chapel*, &c. and publish'd by his Majesty's Command. 1644.]

Croaking Frogs (Clergy) that crept into the King's Chambers, who are known by the Gutter whence they came, out of the Dragon, out of the Mouth of the Beast and the false Prophet. They are the Spirits of Devils, who go forth unto the Kings of the Earth to gather them to Battle, &c. The Frogs Heads are like their Caps [*Quadrata Rana-rum Capita*.] Here is Work for the Parliament, that the King may have no more Croakers in his Chambers. [*Wilson to the Commons*, Sept. 1642.]

Who

Who among us seven Years ago imagin'd that this Land should be healed of the two great *Plague Sores* of this Land, *viz.* the *Common-Prayer-Book* and *Episcopacy*; of the lesser Scabs, of *Deans*, and *Prebends*, *Chancellors*, *Arch-Deacons*, *Queristers*, *Promoters*, &c. Together with the *Spiritual Courts*, and all the *Trumpery* of their *Superstitious Ceremonies*. [*Love's Sermon at Uxbridge, January 30. 1644. page 29.*]

If Justice be at a stand, and cannot take hold of Living Delinquents, to keep the *Ac* from Rust, let Justice be executed upon lifeless Delinquents. Are there no Altars, no high Places, no Crucifixes, &c. *Greenhill to the Commons, Ap. 26. 1643. p. 37.*

Throw away the Rubbish, out with the Lord's Enemies, and the Lands; vex the *Midianites*; abolish the *Amalekites*, else they will vex you with their Wiles, as they have done heretofore. Let Popery find no favour, because it is *Treasonable*; Prelacy as little, because it is *Tyrannical*: but establish God, his Truth, and ways. *Coleman to the Commons. Aug. 30. 1643. page 64.*

The Hierarchy is become a fretting *Gangreen*, and spreading Leprosie, an insupportable Tyranny; up with it, up with it to the Bottom, Root and Branch, Hip and Thigh; destroy these *Amalekites*, and let there be no more found. *Coleman to the Par. Aug. 30. 1643. p. 39.*

Our Cathedrals are in a great part of late become the Nest of Idle Drones, and the Roosting Place of superstitious Formalities. *Coleman to the Commons, Aug. 30. 1643. p. 39.*

An Ungodly Generation that weep with a loud Voice, and complain their Gods are gone; their God *Episcopacy*, their God *Liturgy*, the *Organ*, and the *Surplice*; the *Cross*, &c. *Stanton to the Commons, April 24. 1644. Epistle.*

How many dumb Devils are now casting out of many Parishes in the Land? *Bond to the Commons, March 27. 1644. p. 44.*

The Cathedrals are a Nest and Cage of all unclean Birds, a Harbour of dumb Dogs, a crew of Ale-swilling Singing Men, offering daily near the Holy Table the blind Whelps of an ignorant, Devotion, &c. — the Prelatical Hogty. [*Bridges.*]

Idols, Idle Shepherds, dumb Dogs, that cannot Bark (unless it were at the Flock of Christ;) and so they learned of their Masters both to bark and bite too. Greedy Dogs that could never have enough; that did tear out the Lungs and Bowels of their own People for Gain. Sweating, Drunken, Unclean Priests, that taught nothing but Retellion in *Israel*, and caused People to abhor the Sacrifice of the Lord: *Arminian*, *Popish*, *Idolatrous*, *Vile Wretches*, such as had *Job* been alive, he would not have set with the Dogs of his Flock. Who, I say, brought in these? Did not Prelacy? A Generation of Men they were that never had a

Vote

Vote for Jesus Christ. Yea, what hath poyson'd and adulterated Religion in all these Branches ; and hath let in Popery, and Prophaness upon the Kingdom like a Flood, for the raising of their own Pomp and Greatness, but *Prelacy* ? Look into their Families, and they were for the most part the vilest in all the Diocess ; a very Nest of *Unclean Birds*. In their Courts and Consistories, you would have thought you had been in *Caiaphas-Hall*, where no other Trade was driven, but the Crucifying of Christ in his Members. [*Cases Sermon at Milkstreet, Sept. 30. 1643. p. 45, 46, 47.*]

The Plattering of Palliating these Rotten Members [*Bishops*] will be a greater dishonour to the Nation and Church, than their cutting off ; and the Personal Aets of these Sons of *Belial*, being conniv'd at, become National Sins. [*Smethymus Red. 1660. p. 58.*]

These Ecclesiastical Officers, Ceremonies, and Discipline, are set up by the Pope, and are an *Appendix* or *Tayl* of *Antichrist*. [*Dollor Holme's 1641. p. 33.*]

This *Prelacy* in the Article ; this many-headed Monster of Arch-Bishops, Bishops, Chancellors, Commissaries, Deans, Deans and Chapters, Arch Deacons ; and all other Ecclesiastical Officers depending on that Hierarchy ; This is the Beast wherewith we fight in this Covenant. — The Mother *Papacy* shall be made Childless among *Harlots* ; your Diocess Bishopless, and your Sees Lordless, and your Places shall know you no more. [*Case ubi supra. p. 50, 51.*]

Prelacy (that *Whelp*) hath learned this Policy of its Mother *Papacy* (that *Lioness*, &c. [*Ibid. pag. 64.*])

We lack a Right Government of the Church ; instead of the Ordinance of God in the Government of his Church, the Merchandize of shameless *Babylon* is maintain'd. The Government now used by Arch-bishops, Bishops, &c. is both Antichristian and Devilish. *Rome* is come home to her Gates ; *Antichrist* reigneth among us. The Established Government of the Church is Traiterous against the Majesty of Jesus Christ. It confirmeth the Popes Supremacy ; it is Accursed ; it is an Unlawful, a False, a Bastardly Government. They must needs be not only Traytors to God and his Word, but also Enemies unto her Majesty and the Land, that defend the Establish'd Government of the Church to be Lawful. [*Dangerous Pos. lib. 2. cap. 4.*] See the References.

Christ's Religion is fondly patcht with the Pope's ; the Communion-Book is an imperfect Book, cull'd and pick'd out of that Popish Dung-hill the *Portuysse* and *Mais-Book*. The Sacraments are wickedly mangled and prophaned. They eat not the Lord's Supper, but lay a Pageant of their own, to blind the People. Their Pomps, Rites, Laws and Traditions, are Antichristian, Carnal, Beggary, Popish Fooleries ; *Romish* Reliques, and Rags of Antichrist, Dregs and Remnants of Transformed

form'd Popery. Pharisaical outward Faces and Vizzards, Remnants of *Romish Antichrist*, known Liveries of *Antichrist*; a Cursed Leaven of a Cursed, Blasphemous Priesthood; Cursed Patches of Popery and Idolatry; they are worse than *Louise, &c.* [*Dan. Pof. lib. 2. cap. 9.*]

Prophane Sons of *Belial*, (the Clergy) who like *El's* Sons made the People *Abhor the Offering of the Lord*. *Love, Jan. 30. 1644. p. 18.* The two *Plague-Sores, Episcopacy, and Common-Prayer-Book. p. 22: Episcopacy, Fure Diabolico, p. 28.*

The Church committed to Persons illiterate and insufficient; Dumb Dogs——Men, swallowed up with Wine and Strong Drink, whose Tables are full of Vomit and Filthiness, Whore-mongers and Adulterers, who as fed Horses neigh after their Neighbours Wives——Priests of *Baal, Bacchus, and Priapus, Sons of Belial, &c. White's first Century. Epistle to the Reader.*

Your Churches bear with Drunkards, Whore-mongers, Railers, open Scorners at Godliness, 5. *Disputations, p. 37.* The most Ungodly of the Land are the forwardest for your ways. You may have almost all the Drunkards, Blasphemers, and ignorant Haters of Godliness in the Country to Vote for ye. 5 *Disputations, page 17.* to the Adherers to Prelacy.

They (the *Episcopal Clergy*) are as zealous for Crosses and Serplices, Processions, and Perambulations, reading a Gospel at a Cross-way, the Observation of Holy-days, the repeating of the Litany, or the like Forms in the *Common-Prayer*, the bowing at the Name of the word *Jesus*, (while they reject his Worship) the Receiving of the Sacrament, when they have no Right to it, and that upon their Knees, as if they were more Reverent and Devout than the true Laborious Servants of Christ; with a Multitude of things which are only the Traditions of their Fathers; I say they are as zealous for these, as if Eternal Life consisted in them. *Baxter's Saints Rest, Part 3. p. 91.*

We may answer all Queries about the Reign of Christ thus, the Blind begin to have their Eyes unseal'd, the Lame do walk at Liberty, proud ones are abas'd, the mighty ones are put from their Seats, Errors discountenanc'd, Truths enquir'd after, Ceremonies and Superstitions are cast out, Monuments of Popery and Paganism cast down. *Caryl to the Commons, April 23. 1644. p. 35.*

The Bishops must be utterly extirpated, no less than the *Romans* rooted out the very name of *Tarquins*, for the Tyranny they had exercis'd. A Wind to fan or cleanse will not serve their turn; but it must be a full and mighty Wind to root up, and carry away the very Foundation of their Being. *Sion's Plea, and Christ on his Throne.*

Notes upon Sect. 4.

YOU have here the Spirit of the Godly Party, and the false True Protestants, set forth in their own words: and in such Terms too, as Paganism it self would blush at. There never was any design manag'd with so little Regard to the Rules of Government, or the Measures of Charity; Truth, Good Manners; or (in one word) of Humane Society. Never any Order of Men certainly, never any Constitution, treated at that scurrilous, barbarous, scandalous, and malicious Rate. And yet all this while, these Sanguinary, and violent Incendiaries are fuggled, and impos'd upon the Multitude, as the only Men to reform our Manners, and advance the Purity of the Gospel. Let but the Reader now compare this Ribaldry with the Language of the Holy-Ghost: This Reviling of Dignities with the Practices, and Precepts of Christ and his Apostles; This Uncharitable Cenforiousness, with that Caution of our Saviour's, Judge not, that ye be not Judged; This Cruelty of Rigour, and Persecution with the Dictate of Christian forbearance; The ways and Consciences of our New Gospel Professors with those of former times; and he will easily resolve himself whether these Methods, and Motions be from Heaven, or Hell; and how far, even in the point of ordinary Prudence, as well as of Christian Piety, we may safely deliver our selves up to the Conduct of these Guides; whose Example, as well as Doctrine runs directly Counter to that which has been transmitted unto us by our Saviour Jesus Christ. It will not need any Artifice, or Flourish to render these impious Extravagances odious to any Man that shall duly consider them; for they carry their Sname, and their Condemnation in their Foreheads.

Sect. 5. The Dissenters Behaviour toward the Civil Government.

WHat Junco's of Hell have been found out? What Plots discovered; what Cabinets of Letters detected; what Actions described; what Hearts anatomiz'd? Popery, Prerogative, Protestations, Plotters, Prelates, all come to light, and found Desperate; and Devilish. *Lightfoot to the Commons, Aug. 26. 1645. p. 17.*

The same Spirit that actuated *Cain* to kill his Brother *Abel*, actuated the *Pharisees* to kill the Servants, the Sons of God; the same hath actuated these Men to kill the Saints. They all walk by the same bloody Principles: They have the same enraged Spirit, with the same Hellish Rage; Rage which reacheth up to Heaven, by which they have shed any of the Blood of the Saints, they would have shed all, if all the Blood that was shed from *Abel* to this time, did run in the Veins of any one Child of God, they would open that Vein, and let out that Blood, and spill it as Water upon the Ground. *Caligula's* bloody Wish is in all their Hearts; *Oh that all the Saints and Servants of God had but one Head, that with one blow I might strike it off.* *Heyrick to the Commons, May 27. 1646. p. 23.*

To call a Man *Defender of the Faith*, who is a *Persecutor* of it: To call a *Prophane Tyrant*, *Gracious*; O what abominable Falsity and Flattery is this? To call *Wicked*, *Perjur'd*, *Prophane Dukes*, or bloody-minded *Popish Arch-Bishops*, your Grace; what is it less than *Blasphemy*? It were fitter to call them your Vice, than your Grace. *Mene Tekel, p. 60.*

This is the Curse of God on that Party; notwithstanding God sets himself against them, yet they will not come in and repent, for God takes no Pleasure in them to give them Repentance. *Burroughs on Isai. 66. 10. p. 58, 59.*

I went (saith he [*The King*] of his going to the House of Commons) attended with some Gentlemen; Gentlemen indeed; the ragged Infantry of Stews and Brothels; the Spawn and Shipwrack of Taverns and Dicing-Houses. *Iconoclastes, p. 25.*

A Prayer for the Preservation of his Majesty's Person, &c.

Priest.	Right Responds.
O Lord guard the Person of thy	From Jesuits, Papists, Irish Rebels,
Servant the King.	and Evil Councillors about him.
People.	Resp.
Who putteth his Trust in	Not we hope in the Arm of Flesh;
thee.	as Cavaliers, Delinquents, and such
	Enemies to the Kingdom.
Priest.	Resp.
Send him and his Armies help	Not from Denmark, Belgia,
from thy Holy Place.	France, Spain, and Ireland.
People.	Resp.
And evermore mightily defend	From the Insinuations of Incendia-
them.	ries & other Promoters of this War.

Priest.

Confound the Designs of all
those that are risen up against
him.

Resp.

To withdraw him from his Par-
liament, and the Protection of his
best Subjects.

People.

And let not their rebellious
Wickedness approach near to hurt
him.

Resp.

Nor any more to Rob, Spoil,
and Kill the poor People of this Na-
tion.

Priest.

Oh Lord hear our Prayer.

Resp.

That our King may speedily return
home from destructive Misleaders.

People.

And let our Cry come unto
thee.

Resp.

And the Cry of thy Peoples Blood,
in Ireland, and England.

Cavalier's New Common-Prayer-Book Unclaps'd, p. 3.

The King, the Nobles, and the Prelates, are sure the Murtherers of
Christ — O People, I will be silent! speak People, and tell me what
good the King has done since his *Home coming*. [*Mr. Welsh at Sanabill
in Carrist at a Conventicle.*] And at another Conventicle, thus. I am con-
fident, that God will yet assert the Cause of *Pentland-Hills*, in spite of
the Curates, and their Masters, the Prelates; and in spite of the Pre-
lates, and their Master the King, and in spite of the King, and his Ma-
ster the Devil. [*Revillac Redivivus, p. 45.*]

Her Majesty and State do maim and deform the Body of Christ, and
so bid God to battel against them, &c. By the same Authority that the
Queen appoints the Apparel now appointed to the Ministers, she may
command any piece of Popery, so she name it Policy, &c. — The Ser-
vants of God are persecuted under her — That Excommunication should
not be exercis'd against Princes. I utterly dislike. [*Danger. Pof. L. 2.
C. 5. Cartwrights Reply, Par. 2.*]

The State sheweth it self not upright, alledge the Parliament what
it will — It shall be easier for *Sodom* and *Gomorrab* in the day of Judg-
ment, than for such a Court. — There shall not be a Man of their
Seed that shall prosper, be a Parliament-Man, or bear Rule in *England*
any more. — None ever defended this Hierarchy of Bishops to be
lawful, but *Papists*, and such as were infected with *Papish Errors*. — All
the *Newgates* and *Oldgates*, yea, and all the *Tiburns* in *England* are too
little for such rash and presumptuous Heads, that will not give God
leave to Rule, but will take the Scepter out of his Hands. — I do
fear that many of the forwardest Enemies of Reformation are not the
backwardest Friends that the King of *Spain* has in *England* at this day
[*Dan. Pof. L. 2. C. 6.*]

As long as you maintain these cursed Acts of 1584. the Tyranny of Bishops, &c. you are a Persecutor. [*Dan. Pof. lib. 1. cap. 6.*]

The Magistracy and Ministry walk hand in hand, in the Contempt of of true Religion. — The Laws maintaining the *Archbishops* are no more to be accounted of than the Laws maintaining the *Stews* — Impiety is suffered to bear sway against the Majesty of God, and that by Law and Authority. — As great Indignities offer'd to Jesus Christ in committing his Church unto the Government of the Common Law, as can be by mean Hirelings unto a King. [*Ibid. lib. 2. cap. 8.*]

Come hither ye malignant Atheists, come hither; gnash your Teeth, and let their Eyes rot in their Holes. [*Bond to the Commons. Octob. 8 1645. page 5.*]

What hope that the reformed Religion will be protected and maintain'd by the Son, which was so irreligiously betray'd by the Father? [*Plain English, 1660. pag. 2.*]

C. S. The Son of that Murtherer, is proclaimed King of England; whose Throne of Iniquity is built on the Blood of precious Saints and Martyrs. [*Door of Hope, page 1, 1660.*]

— The Murtherers of our Saviour were less guilty than that Prince [*Case of King Charles, 1648.*]

Let Justice and Reason blush, and Traytors and Murtherers, Parricides and Patricides, put on White Garments, and rejoyce as innocent ones, if this Man (the late King) should escape the Hands of Justice and Punishment. [*English Translation of the Scottish Declaration, page 12. 1650.*]

Charles the Second, the Son of a Bloody Father; Heir to an entail'd Curse, more certain than to his Kingdom; train'd up in Blood; and one that never suck'd in any other Principles but *Prerogative* and *Tyranny*. [*Ibid. p. 23.*]

Charles the First rather chose to submit to the Justice of an Ax in an Hang-man's Hand, than to sway a Scepter with Equity. [*None-such Charles, p. 167.*]

Notes upon Sect. 5.

THis Section is of the same Spirit with the former, and only a Malevolent Continuation of the same Design, for the overturning of the Government; by rendring the King, his Majesty's Ministers, and his Friends, and the whole Frame of the Civil State, despicable, and as odious as the other did the Bishops and the Clergy. What a Rabble of Bug-words have we here huddled together in the first Paragraph? (*Num. I.*)

What a Diabolical, and Uncharitable Judgment pronounced upon the whole Party of the King? (2 and 3.) What an irreverent Mockery upon the *Catechism* of the Church? (4) What can be more insolent toward the Person of our Sovereign? (5) How Rude, and how Un-Christian is the Character pronounced upon the Cavaliers? (From 6 to 11.) And then see the turning of his late Majesty's *Devotions*, in his Distress into *Droll* and *Buffoon*, (11) The lewd Reproaches cast upon that pious Prince in the depth of his Afflictions, by the *London Ministers*, even in their pretended Service to him, (12) The clamorous Outrage of *Vicar's* Revilings: (13) And the *Parliament* as ill treated by others of the same Stamp, as these People treated the King.

SECT. 6. Dissenters Liberty of Conscience.

That there may be a thorough and speedy Proceeding against Blind Guides and Scandalous Ministers, by whose Wickedness People either lack or loath the Ordinances of the Lord; and thousands of Souls perish, and the removal of the Ark from among us, is (to the trembling of our Hearts) evidently threatened. And that your Wisdoms would find out some way to admit into the Ministry such Godly and Hopeful Men as have prepared themselves, and are willing thereunto; without which, there will be such a scarcity of able and faithful Ministers, that it will be to little purpose to cast out such as are unable, Idle, or Scandalous. The Assemblies Petition to both Houses of Parliament, July 19. 1643. [Husbands Collections, Part. 2. Fol. 251.]

His Highness, by the Advice of his Council, doth Publish, Declare and Order, that no Person or Persons aforesaid, do, from and after the First Day of January, 1655. keep in their Houses or Families as Chaplains or School-masters for the Education of their Children, any Sequester'd or Ejected Minister, Fellow of a College, or School-Master, nor permit any of their Children to be taught by such, upon pain of being proceeded against in such sort as the said Orders do direct in such Cases. And that no Person who hath been Sequestred or Ejected out of any Benefice, College, or School, for Delinquency, or Scandal, shall from and after the first day of January, keep any School, either Publick or Private, nor any Person who after that time shall be Ejected for the Causes aforesaid.

And that no Person, who for Delinquency, or Scandal, hath been Sequester'd or Ejected, shall from and after the First day of January aforesaid, Preach in any Publick Place, or at any Private Meeting of any other Persons than those of his own Family; nor shall administer Baptism

Baptism, or the Lord's Supper, or Marry any Persons, or use the Book of Common Prayer, or the Forms of Prayer therein contained, upon the pain that every Person so offending in any of the Premises, shall be proceeded against as by the said Order is provided and directed. [Oli-ver's Declaration, Nov. 24. 1655.]

A Confession of Faith to be agreed by your Highness, and the Parliament, according to the Rule and Warrant of the Scriptures, to be asserted, held forth and recommended to the People of these Nations, so that this Liberty be not extended to *Papery* or *PRELACY*. [Humble Petition and Advice May 25. 1657.]

The Scots did not only resolve to take the *Covenant* themselves, but enjoyed it throughout the whole Kingdom. [Sir Henry Vane's Speech at a Common-Hall, Octob. 27. 1643. part. 4.]—They enjoyed it upon the Penalties, that those that should not take it, or should defer it, should be esteemed Enemies to Religion, to his Majesty's Honour, and to the Good of the two Kingdoms; that they should have all their Rents and Profits Confiscate: That they should not brook nor enjoy any Office or Benefit in that Kingdom; that they should be cited to the next Parliament to answer the not taking of it; and to be proceeded with there as Enemies to the State, and to Religion; and to receive such further Punishment, as by the King and Parliament should be put upon them [Ibid. page 5.]—And that particular Account shall be taken by the several *Presbyterians*, of all who shall refuse or shift to swear and subscribe; and that they be proceeded against with the Censures of the Church, as Enemies to the Preservation and Propagation of Religion. [S. Marshal, lb. p. 11.]

We give now publick Warning to all Neuters, to rest no longer upon their Neutrality, but that they address themselves speedily to take the Covenant, and join with all their Power in the Defence of this Cause against the Common Enemy, &c. Otherwise we do declare them to be publick Enemies to their Religion and Country; and that they are to be sentenced and punished as professed Adversaries and Malignants. [Declaration of England and Scotland, Jan. 30. 1643.]

If any Person or Persons whatsoever shall at any time or times hereafter, use or cause the aforesaid Book of *Common-Prayer*, to be used in any Church, Chapel, or Publick Place of Worship, or in any private Place or Family within the Kingdom of *England*, or the Dominion of *Wales*, or Port and Town of *Berwick*; every such Person so offending therein shall for the First Offence, pay the Sum of Five Pounds of Lawful *English* Money. For the Second Offence Ten Pounds: and for the Third, shall suffer one whole Years Imprisonment, Without Bail or Mainprize. [Ordinance of Parl. Aug. 23. 1645. for putting the Directory in Execution.]

What

What Person soever, having taken the *Solemn League and Covenant*, shall go into the Enemies Quarters without Drum, Trumpet or Pals, shall dye without Mercy. [*An Article of War.*]

Notes upon Sect. 6.

LET any Man that has but Eyes in his Head, compare Cases now. Here's a *Rebellious Oath* of *Conspiracy*, opposed to an *Authoritative Oath* of *Canonical Obedience* and *Allegiance*: Here's a *Pretended Scruple* of *Perjury*, in breaking a *Treasonous Oath*; and no Bones made of the Perjurious Violation of a Legal One; here's a Nullity against an *Act of State*; and this is not the worst on't neither. Those very Men that forced a *Rebellious Oath* upon all People without exception, to the utmost Extremity of Tyranny and Rigour, contrary to Law, are now complaining of Persecution, under the Common Rule of a *Legal Provision*: Declaring at the same time, that they are still determined to pursue the Ends of their aforesaid Covenant, which were manifestly the Subversion of the Government.

You see likewise how *Unmercifully* they dealt with People, in the Case of the *Common-Prayer*: And yet who but these Men to Mutiny for *Liberty*, in the very Point, wherein most injuriously they made all their *Fellow-Subjects Slaves*?

Sect. 7. The Power of the Kirk:

THE *Assembly* is *Independent*, either from *King* or *Parliament*, in *Matters Ecclesiastical*.

It is lawful for Subjects to make a *Covenant* and *Combination*, without the *King*, and to enter into a *Bond* of *Mutual Defence* against the *King*, and all Persons whatsoever.

Subjects may appeal from the *King* and *Council* to the next *General Assembly* and *Parliament*; and in the mean time, before their Appeals are heard or discussed, they may *disobey* the *King* and *Council*.

An *Assembly* may abrogate *Acts* of *Parliament*, and discharge *Subjects* of their *Obedience* to them, if they any way reflect on the *Business* of the Church.

A Number of Men, being the greater part of the Kingdom, may do any thing which they themselves conceive conducing to the Glory of God, and the good of the Church, notwithstanding any Laws standing in force to the contrary. [*King's Large Declaration, fol. 407. & deinceps.*]

The *Rights* and *Privileges* of *Parliaments*, and the *Liberties* of the Kingdom, are the *Suburbs* of the *Gospel*; and an Inheritance bequeathed by God to Nations and Kingdoms, and under that Notion, *Holy*—These be the *Outworks* of *Religion*, the *Lines* of *Communication*, (as I may so say) for the Defence of this City. [*Cafe's Covenant Renew'd, 1643. page 52.*]

Kings no less than the rest, must obey and yield to the Just Authority of the Ecclesiastical Magistrates. [*Ecclesiastical Discipline, page 142.*]

The Consistory may, and ought to admonish the Magistrate, which is negligent in punishing Vice. [*Danens. Part, 2. 1/ag. lib 2. cap. 62.*] And also may upon Knowledge of the Cause taken, *Excommunicate*, even the *Chief Magistrate*, unto the which he ought to submit himself. [*Ibid. cap. 67.*]

Princes must remember to subject themselves to the Church, and to submit their Scepters, to throw down their Crowns before the Church; yea, to *Lick the Dust of the Feet of the Church*. [*T. Cartwright, p. 645.*]

Every *Eldership* is the *Tribunal Seat* of *Christ*. [*Beza de Presb. page 124.*]

The Holy Discipline ought to be set up, and all Princes to submit themselves under the Yoke of it: What Prince, King, or Emperor shall disdain the same; he is to be reputed God's Enemy, and to be held unworthy to Reign above his People. [*Knox. Exhort. to Eng. p. 91. &c.*]

Our Church History tells, that Mr. *Andrew Melvin*, that faithful and zealous Servant of *Christ*, would not answer before the King and the Council for his alledged treasonable Discourse in a Sermon, until he had first given in a plain and formal Protestation; and the like was done by worthy Mr. *David Blake* upon the like Occasion; and the Protestation was approved, and signed by a good part of the Church of *Scotland*. 1596. [*Hist. Indul. p. 14.*]

The Accepters of the *Indulgence* are chargeable with *High Treason* against the *King of Kings, our Lord Jesus Christ*. [*Hist. Indul. p. 86.*]

The Father having given to *Christ all Power*, both in Heaven and in Earth; and the Rule and Regiment of this Kingdom, he hath committed to Monarchies, Aristocracies, or Democracies; as the several Combinations and Associations of the People, shall between themselves think good to Elect and Erect. God leaves People to their own Liberty in this Case. [*Case on Jaiab*, 43. 4. p. 26.]

After the Treaty was brought to some close, the King did, before his coming to Sea, Receive the Sacrament of the Lord's Supper from one of the Prelatical Chaplains, and according to the Service-Book, &c. notwithstanding the Commissioners of the Kirk did represent the Evil thereof to him. [*Gillespie's Useful Case of Conscience discuss'd*, p. 56.] Another Exception, *That the King did not think his Father guilty of Blood.* [*Ibid.*]

Was there not Cause to scruple at the taking of this Oath [*of Allegiance*] which would have imported, 1. A Condemning of the Convention of Estates in *Scotland*, 1643. 2. A Condemning of the Parliaments, *An.* 1640, 41, 44, 45, 46, 47, 48. As also the Committees and Parliaments thereafter, *An.* 1649, 1650, 1651. 3. A Condemning of all the Acts made by these Parliaments. 4. A Condemning of all the Meetings, Councils and Conventions of the Subjects, at the beginning of the late Work of Reformation. 5. A Condemning of the League and Covenant. 6. A Condemning of *Scotland's* joining with and helping of *England* in the day of their streight. 7. A Condemning of the Renewing of the National Covenant, 1638, 1639. 8. A Condemning of the General Assembly, 1638, and several others thereafter. 9. A Condemning of *Scotland's* Rising in Arms in their own Defence against the Popish, Prelatical, and Malignant Party. 10. A Condemning of their seizing upon Forts and Castles in their own Defence [*An Apologetical Relation of the Sufferings of the Scotch Ministers*, 1665. p. 127, 128.]

Christ and his Apostles were the greatest of Conventicle-Preachers, and almost preached no other way, wanting always the Authority of the Supream Magistrate, and yet not waiting upon their Indulgence. [*Hist. Indul.* p. 17.]

As Ministers are subject to the Judgment and Punishment of the Magistrate in external things, if they offend; so ought the Magistrates to submit themselves to the Discipline of the Kirk, if they transgress in Matters of Conscience and Religion. [*Ib.*]

The Ministers exercise not the Civil Jurisdiction; but teach the Magistrate how it should be exercised according to the word.

Blasphemy, Adultery, Murther, Perjury, and other Crimes capital, worthy of Death, ought not properly to fall under Censure of the Kirk, because all such open Transgressions of God's Law ought to be taken away by the Civil Sword. [*1 Book of Disc.* c. 7.]

In the fear of God, we signifie unto your Honours, that whosoever perswade you that ye may pardon where God commandeth Death; deceives your Souls, and provokes you to offend God's Majesty. [*1 Book of Discourse, cap. 9.*]

The Magistrate commandeth external Things for external Peace and Quietness among the Subjects; the Minister handleth external Things only for Conscience Cause. [*2 Lib. Dis. c. 1.*]

Wanton and vain Words, uncomly Gestures, Negligence in hearing the Preaching, or abstaining from the Lord's Table, when it is publicly ministred; suspition of Avarice, or of Pride; Superfluity or Riotousness in Chear or Rayment: These we say, and such others, that of the World are not regarded, deserve Admonition amongst the Members of Christ's Body.—If he continues stubborn, then the *Third Sunday* ought he to be charged publicly, to satisfie the Church for his Offence and Contempt, under the pain of *Excommunication*. [*Psalm-Book in the Order of Publick Repentance.*]

It is ordained that every *Thursday*, the Ministers and Elders in their Assembly or Consistory, diligently examine all such Faults and Suspitions as may be espied, not only amongst others, but chiefly amongst themselves. [*Psalm-Book. Sect. of the Weekly Assen.*]

In every notable Town, we require that one day beside the Sunday be appointed to the Sermon and Prayers, which during the time of Sermon, must be kept from all Exercise of Labour, as well of the Master as the Servant. [*1 Lib. Dis. cap. 9. of Policy.*]

Notes upon Sect. 7.

THere can be no better Antidote against the Poison of a Presbyterial Government, than the very Orders of their Discipline, which are the most unswerable Condemnation of the Party. You have here a more than Papal Tyranny in the Usurpation of the Kirk, over King and Princes in the six first Clauses: Treason it self exempted from the Cognizance of the Civil Power. (*Numb. 7.*) The King's Supremacy not only disclaimed, but the bare acknowledgment of it made Criminal (*8 & 9.*) All the Governments of the World subjected to the Holy Discipline, and Rebellion it self abetted and maintained (*10 & 11.*) Sovereign Power vested in the Multitude (*12.*) The Restoring of the King condemn'd (*13 & 14.*) And the Objections against it; his receiving the Sacrament from a Prelatical Hand, according to the Order of the Church, and the not charging of his Father with the Guilt of Blood (*15.*) The taking of the Oath of Allegiance, and the Acceptance of the

King's Indulgence pronounced utterly Unlawfully (17, 18, 19,) Conventicle-Preachers warranted from the Precedent of Christ and his Apostles (20) The Ministers above their Sovereign (21, 22, 23, 24.) Princes upon their good Behaviour, and accountable to the Presbytery, if they transgress their Bounds (25, 26, 27, 28.) The Power of Life and Death taken from the Magistrate (29, 30.) The Minister usurps the Civil Power (31.) The Presbytery take upon them to punish Malefactors when the Law has acquitted them (32.) And call People to Account for their very Thoughts, Cloaths, Gestures, &c. nay a Suspicion is enough to make a body liable to their Censure (33.) They make two Sabbaths in the Week more than God ever commanded; and by the same Authority they may set apart all the rest (34, 35.) This is enough said to shew the shameful and intolerable Rigour of that Government.

SECT. 8. Principles and Positions.

THE King's Power is *Fiduciary* and put into his hand upon Trust, and must be Ministerial, and borrow'd from those who put him in trust, and so his Power must be less, and derived from the Parliament. [*Lex. Rex.* p. 177.]

Our Fundamentals were not made by our *Representatives*, but by the *People themselves*; and our Representatives themselves limited by them; which it were Good that *Parliaments* as well as *People* would observe and be faithful to: For no Derivative Power can Null what their Primitive Power hath established. [*The English-man*, page 11.]

Royal Primogeniture alone, without the Peoples Consent, is no rightful Title to the Government; nor hath the Eldest Son, or Heir of the King, any Right to the Government by Birth, unless the People consent to chuse him thereto. [*Mene-Tekel*, p. 10.]

The Parliaments of *England*, and often the People without the Parliament, have (in their Addresses to the King) given him the Title of *Lord*, in a way of Honour and Respect; but when he hath refused to perform his Duty to them, and endeavoured by his Unlawful Prerogative to abridge them of their Liberties; they have made him understand his Relation, and by force of Arms asserted their own Privileges; and sometimes compelled the King to perform his Duty; other times deposed him from the Government; as the People of *Israel* did *Rehoboam* upon the same Account; and so have most, if not all the Nations in the World done the same. [*Ibid.* p. 36.]

If we confider the Fountain-Power, the King is Subordinate to Parliament, and not *Co-ordinate*; for the Constituent is above that which is constituted. [*Lex. Rex.* p. 377.]

The People is not King formally, because the People is eminently more than the King; for they make *David* King, and *Saul* King. [*Lex. Rex.* p. 156.]

The Laws are in the Hands of the Parliament, to change or abrogate as they shall see best for the Common-wealth; even to the taking away of Kingship it self, when it grows too Masterful and Burdenfom: [*ΕΙΚΟΝΟΚΑΤΗΣ,* p. 101.]

Our Covenant was not taken without the Royal Authority of the King, though it be condemned by his Personal Command; for as long as this Parliament of *England* continueth, the Royal Authority and Power is annexed to it, by Virtue of that Act of Continuance: So that the King of *England*, in his Power, may still be at *Westminster*, though King *Charles* in his Person be at *Oxford*, or elsewhere. [*The Covenanters's Catechism.* 1644. p. 16.]

Though the perfidious Parliament (or rather Mock-Parliament) have lately betrayed their own Trust, and our Liberties; making it Treason for us to mention the cruel Tyranny and Oppression we groan under; yet by the ancient Laws of *England*, this Man that Rules at present, is no Rightful King of *England*; but by oppressing the Nation, and persecuting the Lord's People, hath lost the Title of a King, and the Name of a King doth not agree to him; but Tyrant is the Name due to him. [*Mene-Tekel.* p. 63.]

If the King raise War against the Parliament upon their Declaration of the Dangers of the Common-wealth, in that case People may not only resist him, but also he ceases to be a King. [*Baxter, H. Commonwealth,* Thes. 368.]

Let not the Sons of *Belial* say, there is no Law now; let them not be as when there was no King in *Israel*, every Man doing that which was right in his own Eyes; let them know that the Kingly Power resides in the High Court of Parliament. [*Pickering,* Nov. 27. 1649. *Epist. Ded.*]

Subjects do promise Obedience, that the Magistrate might help them; which if he do not, they are discharg'd of their Obedience. [*Goodman,* p. 190.]

Judges ought by the Law of God to summon Princes before them for their Crimes, and to proceed against them as against all other Offenders. [*Obedience,* p. III.]

Scotland fought for themselves, and their own Safety; and whatever Law will warrant Nations now to join together against the Turk, will warrant *Scotland* their joyning with *England* against their Common Enemy. [*Apologes. Relat.* p. 138.]

It was the common Practice of the Parliaments of *Scotland* (and *Lex currit cum Praxi*) to rise in Arms against their Kings, when they turned Tyrants. [*Ibid.* 143.]

The Parliament have declared the Supream Power to be in themselves exclusively without a King or House of Lords. And they are the Powers that now are, as hath been cleared. [*Saunders, Mar. 23. 1650. p. 24.*]

The Votes, Orders and Ordinances of the Lords and Commons in Parliament, even without or against the King's Personal Command, are to be obey'd and observ'd. [*Crofton's Fastening of St. Peter's Fetters, p. 118.*]

A Reformation is settled by highest Authority, in despite of Papists, Prelate, Pope or Devil. [*Staunton to the Commons, April 24. 1644. p. 24.*]

The two Houses have Legal Power to levy Money, Arms, Horse, Ammunition, upon the Subjects, even without or against the King's Consent; and to put into safe Hands such Forts, Ports, Magazines, Ships and Power of the Militia, as are intended, or likely to be intended, to introduce a Tyranny; not only when Arms are actually raised against them, but when they discern, and accordingly declare a Preparation made towards it. [*Political Catechism, p. 7. 1679.*]

The Parliament of the Common-wealth of *England* without the King, 1651. were the Supream Authority of this Nation. [*Jenkins's Petition, Oct. 15. 1651.*]

The Sovereignty here among us is in King, Lords and Commons. [*Baxter's Holy Common-wealth, p. 72. 1659.*]

The Government of *England* is a mixt Monarchy, and govern'd by the Major part of the three Estates assembled in Parliament. [*Parliament Physick for a sin-sick Nation, p. 111.*]

Resolved, That in case of extream Danger, and of his Majesty's Refusal, the Ordinance agreed on by both Houses for the Militia, doth oblige the People, and ought to be obeyed by the Fundamental Laws of this Kingdom. [*Vote of both Houses, March 25. 1641. Ex. Col. 112.*]

Resolved, That when the Lords and Commons in Parliament (which is the Supream Court of Judicature in the Kingdom) shall declare what the Law of the Land is; to have this not only question'd and controverted, but contradicted, and a Command that it should not be obey'd, is an high Breach of the Privilege of Parliament. [*Ex. Col. 114. March 16. 1641.*]

The Lords and Commons in Parliament do declare, That it is against the Laws and Liberties of the Kingdom, that any of the Subjects thereof should be commanded by the King to attend him at his pleasure; but such as are bound thereto by special Service. [*Ex. Col. 193. May 17. 1642.*]

A Parliament may dispose of any thing wherein His Majesty or his Subjects hath a Right, in such a way as that the Kingdom may not be expos'd to hazard or danger thereby. [*Ibid.* 267.]

The Votes of the Lords and Commons in Parliament being the great Council of the Kingdom, are the REASON of the King, and of the Kingdom. [*Ibid.* 278.]

Supreme Head and Governour over all Persons in all Causes, as it is meant of singular Persons rather than of Courts, or of the Collective Body of the whole Kingdom, &c. And to speak properly, it is only in his high Court of Parliament, wherein and wherewith his Majesty hath absolutely the Supreme Power, and consequently is absolutely Supreme Head and Governour, from whence there is no Appeal. [*Remonstrance, May 26. 1642. Ex. Col. 703.*]

The Sovereign Power doth reside in the King and both Houses of Parliament: And his Majesty's Negative Voice doth not import a Liberty for his Majesty to deny any thing as he pleaseth, though never so requisite and necessary for the Kingdom. [*Ibid.* 727.]

Princes for just Causes may be Deposed. If they be Tyrants against God and his Truth, their Subjects are freed from their Oaths of Obedience.—The People hath the same Power over the King that the King hath over any one Man.—The making of Laws doth belong to the People; and Kings are but as Masters of the Rolls.—[*Dan. Pof. lib. 1. cap. 4.*]

He that resisteth the King commanding in the Lord, resisteth the Ordinance of God: but he who resisteth the King, commanding that which is against God, resisteth no Ordinance of God, but an Ordinance of Sin and Satan. [*Lex, Rex, page 267. 1644.*]

Convention of the Subjects in a Tumultuary way, for a Seditious End, to make War without Warrant of Law, is forbidden; but not when Religion, Laws, Liberties, Invasion of Foreign Enemies necessitate the Subjects to Convene; though the King and Ordinary Judicatures going a corrupt way to pervert Judgment shall refuse to consent to their Conventions. [*Rutherford's Lex, Rex, pag. 464*]

Our Fundamentals were not made by our Representatives, but by the People themselves; and our Representatives themselves limited by them; which it were good that Parliaments as well as People would observe, and be faithful to: For no *Derivative Power* can Null what their *Primitive Power* has Established. [*The Englishman, pag. 11. 1670.*]

The Privileges and Lawful Prerogatives of the Sovereign, must vail, in cases of necessity, unto this High and Supreme Law, *The Safety of the People*. Then no less must the Privileges of a Parliament yield unto This. [*Lex, Rex, pag. 159.*]

If we be Sworn to maintain the King's Person and Authority, in the Defence of the Liberties of the Subject, then whoever prefers the Liberties of the Subject to his Person or Authority, are not Traytors, or Rebels. [*Ibid. pag. 251.*]

Princes derive their Power and Prerogative from the People; and have their Investitures merely for the Peoples Benefit. [*Jus Populi, pag. 1. 1644.*]

It is lawful for any who have the Power to call to account a Tyrant or Wicked King, and after due Conviction to depose and put him to death, if the ordinary Magistrate hath neglected, or deny'd to do it. [*The Tenure of Kings and Magistrates, 1649.*]

Notes on Sect. 8.

THE King is Deposed by the Dissenters. The two Houses above the King. The King accountable for not submitting to both Houses. The two Houses may Depose Kings and Subjects Rights at Pleasure. The Votes of the two Houses are the Reason of the King and Kingdom. No Member to be touch'd for Treason without leave. Princes Deposable by the People. The Fundamentals of Government from the People.

Let the Reader take Notice, That these are not the wild Speculations of sick-brain'd Phanatiques, but put in Practice upon the Lives and Liberties both of Prince and People.

Señ. 9. Tumults encourag'd; and chiefly by the [Able, Holy, Faithful, Laborious, and Truly Peaceable Preachers of the Gospel.] (Petition for Peace, Page 4.)

THE Land is fore Troubled; there's no place, nor being for a faithful Minister of the Word. Our Blood cryeth for Vengeance against the Bishops.—If this Persecution be not provided for, 'tis the Case of many a Thousand in *England*; great Troubles will come of it. *Dan. Pof. l. 2. cap. 10.*

The Act for suppressing Conventicles is a Law dishonourable to God, destructive to the Gospel, and pernicious to most of the sober People of the Nation. [*Queries upon the Proclamation for enforcing the Laws against Conventicles, &c. pag. 12.*] *Qu.* Whether the Saints ought not to continue the Assemblies of their Worship of God, without or against the Consent of their Magistrates, they being commanded so to do? [*Matth. 21. 18, 19, 20. Heb. 10. 25, &c. pag. 14.*]

When the Ark of God is taken, the Ministers of Christ are driven into Corners; the Souls of our Wives and Children are in danger to miscarry [*Calamy's Serm. Dec. 28. 1662. pag. 8.*] Where are our *Moses's*, our *Eliab's*? Where are those that lay to heart the danger of the Ark of God? [*pag. 10.*]—It is not your *Wicked Ministers* that can settle the Ark; it is not your *Prophane, Drunken Ministers*? No, it must be your *Godly, Sober, Pious, and Religious Ministers* [*pag. 17, 18.*]

That Truth for owning of which you are put to suffer the loss of all things, is that very Truth for which Christ himself suffer'd as a Martyr: *Viz.* That He was a King—*Yea he is a King, and will be a King when You are gone; and will prove himself higher than the Kings of the Earth, by rescinding of your Supremacy, that Idol of his indignation, and Object of his Revenge.*—Of a Truth, Lord, against thy Holy Child *JESUS* whom thou hast anointed, are all these gathered together; and it is for our owning of Him as thy Anointed, and refusing to be on that Conspiracy, that we are thus used. [*The Poor Man's Cup of Cold Water Minister'd to the Saints and Sufferers for Christ, in Scotland, pag. 13. 1678.*]

We

We saw the Blood of these Blessed Saints and Martyrs (the *Scottish Rebels*) of *Jesus*, shed : We saw the Frame of our Government Dissolved, and Overturned : We saw an Act Rescissory, the *Wickedness whereof reached Heaven* : We saw Abominable and Abjured *Episcopacy*, re-established by Law, and the faithful Ministers of Christ driven from their Flocks : Thus we saw *Jericho* Rebuilt ; and so the Nation became a Curse ; being so deeply, and so deliberately involved into the Guilt of Open, Owned, Avouched, and by Law established *Perjury* : Now what did we in the mean time ? Alas, we had not the Spirit of the Day in its Day, &c. [*Poor Man's Cup*, pag. 20.]

Come, my Brethren, I say, and fear not to take this *Agag* (*Prelacy* I mean, not the *Prelates*;) and hew it to pieces before the Lord. [*Case's Covenant renew'd*, pag. 51.]

Down with *Baal's Altars*, down with *Baal's Priests*, &c. [*Salway's Sermon to the Commons*, Octob. 25. 1643. pag. 19.]

I may truly say as the Martyr did, That if I had as many Lives as Hairs on my Head, I would be willing to sacrifice all those Lives in this Cause. [*Mr. Calamy's Speech at Guild Hall*, Octob. 6. 1643.]

Let no Law hinder you : *Si Jus violandum*, &c. And if Law be to be broken, it is for a *Crown*, and therefore for Religion. [*Simpson on Prov.* 8. 15, 16. page 23.] — You are set over Kingdoms, to root out, pull down, destroy, and throw down ; do it quickly, do it thoroughly. [*Ibid.* pag. 24.]

Here is an extraordinary appearance of so many Ministers to encourage you in This Cause, that you may see how real the *Godly Ministry* in England is unto This Cause. *Calamy's Speech at Guild hall*, Octob. 6. 1643.]

A Word to the People : Are *Magistrates your Servants* ? Then learn to be Wise, and know your Privileges for time to come ; and be not frightened out of your Right and Reason at once, by those *Traytors* and *Rebels*, who would make you believe that it is *Treason* and *Rebellion* to call them to account for the *Treason* and *Rebellion* they are Guilty of, (*Mene Tekel*, pag. 41.) *Parliaments* are the *Peoples Servants* — the King, Judges, Justices, Mayors, Constables, and all other Magistrates or Officers, are our Servants, to protect us, and secure us from Violence and Oppression ; If they break their Trust, and oppress us, the Law of God and Nature allows us to call our Servants to account, punish them according to their Deserts, and turn them out of our Service. [*Ibid.*] Alas, poor England ! thy *Shepherds* are become *Robbers* ; thy *Princes* within thee are roaring *Lyons* ; thy *Judges* are *Ravening Wolves*, &c. [*pag.* 46.] — What Authority had a *Parliament* to give away our *Birth-Rights* ? to enslave the *Corporations* and *Counties* that sent them up to assert their *Freedoms* ; and to expose us to the Lusts of *Wicked Oppressors* ; to give away the *Militia* of the Land to the King ? &c. [*pag.*

[*pag. 50.*]—The Parliaments giving away our *Birth-rights* to the *King*, is just of as much force as if the *Convocation of Prelates*, or Council of *Bishops* should give our Souls to the *Devil*: They have as much Power to do the latter, as the Parliament have to do the former. [*pag. 51.*]

It is not unknown, nor unobserved by the Wise, that the Ministers have been very serviceable to the Civil State, and to the *Military* too: Not only by their Supplications to God for good Success in all their Undertakings, and their happy Proceedings in all their Warlike Marches and Motions, as at the Removal of the Ark, (*Num. 10. 35.*) *Rise up Lord, and let thine Enemies be scatter'd; Let them that hate thee flee before thee.* But (2) By their Informations; and (3) Solicitations of the People to Engage both their Estates and Persons in the Cause of God and their Country. [*John Ley's Examination of the New Quere, 1646. Ep. Ded. to the Lord Mayor.*]

And we do not Repent of any part of our Pains, or Pressures, or Perils, so long as we may be serviceable to so good a Cause, and to so good and Gracious Masters, as under Christ they [*the Parliament*] have hitherto approved themselves towards us: And I hope we may without boasting, say by way of Apology, that *we have not been altogether their unprofitable Servants*, in respect (1) of our Interest in, and (2) Endeavours with the People; (without whom the greatest Kings are rather Cyphers than Figures, and destitute both of Honour and Safety, *Prov. 14. 28.*) (1) To Inform their Judgments; and to (2) to Enflame their Zeal, and (3) to Oblige their Consciences; and (4) to Fasten their Affections in Loyalty and Fidelity to those worthy Patriots, whom they have in their Choice and Votes of Election entrusted with the Religion, the Lives and Estates of themselves and their Posterity. [*Hyde. pag. 80. §. 22.*]

After-Ages will Abominate their Baseness and Villanies, that have lift up their hands against the Parliament: But the *Essees*, the *Mordecais*, the *Religious Patriots*, that have acted in this Sphear; the brave *Soldiers*, whose Lives were not dear unto them; the FAITHFUL MINISTERS, (the *Horsemen and the Chariots of Israel*) they shall be had in everlasting Remembrance. [*Heyrick to the Commons, May 27. 1646. pag. 16.*]

You are required to commend to God in your Prayers, the Lord General, the whole Army imploy'd in the Parliaments Service, as also in your Sermons effectually to stir up the People, to appear in Person, and to join with the Army; to stand up for our Religion and Liberties, as is desired and expected by the Army, and the Committee for the Militia in this City, [*Penington's Order to the London Ministers, Apr. 1643.*]

I must truly tell ye, that before these late Wars, it pleas'd the Lord to call me by his Grace, through the work of the Ministry; and afterwards keeping a day of Humiliation in Fasting and Prayer, with Mr. *Simmon Ash*, Mr. *Love*, Mr. *Woodcock*, and other Ministers in *Lawrence-Lane*, they did so clearly state the Cause of the Parliament, that I was fully convinc'd in my own Conscience of the Justness of the War; and thereupon engaged in the Parliaments Service, which (as I did, and do believe) was *the Cause of the Lord*. I ventur'd my life freely for it, and now dye for it. [*Nine Men's Speeches. Axtel at his Execution, pag. 89.*]

It cannot be unknown how much we, and *other Ministers* of this City and Kingdom, that faithfully adhered to the Parliament, have injuriously smarted under the scourge of evil Tongues, and Pens, ever since the first Eruption of the Unhappy Differences, and Unnatural War between the King and Parliament, for our Obedience to the Commands and Orders of the Honourable Houses, in their Contests with his Majesty, and Conflicts with his Armies. [*London Ministers Vindication, 1648. pag. 1.*]

The Sabbath day following, next after their Arrival to London from *Branford*, the Godly and well-affected *Ministers*, throughout the City Preached and Praised the Lord publickly, for their so joyful and safe return home to their Parents, Masters and Friends, exhorting those young Soldiers of *Christs Army Royal* still to retain, and be forward and ready to shew their Courage and Zeal in the defence of God's Cause, and their Country's Welfare, shewing them the Plots of their Adversaries to have Introduc'd Popery and Tyranny into the Kingdom, and assuring them that this War, on their parts, was waged and managed by Papists, an Army of Papists being raised by the Kings command, contrary to his Vows, Protestations, and deep Asseverations to the contrary. [*Jehovah. Fireh. pag. 212.*]

You must do, and you must do, and yet you must do, and yet ye must do, as long as there is a Penny in thy Purse; as long as there is strength in thy Hand, as long as there is breath in thy Body, &c. [*Sedgwick's Speech at Guildhall, Octob. 6. 1643.*]

I am one who out of Choice and Judgment have embarked my self, my Wife, Children, Estate, and all that's dear to me in the same Ship with you, to sink and perish, or to come safe to Land with you, and that in the most doubtful and difficult times——Pleading your Cause, Justifying your Wars, Satisfying many that Scrupled; and when your Affairs were at lowest, and the Chance of War against ye, and some of the Grandees and Favourites of these times were packing up, and ready to be gone; I was then Highest, and most Zealous for ye: Preaching, Praying, stirring up the People to stand for ye, by going out in Person, lending of Money, &c. [*Edward's Gangrena. Ep. Ded.*]

Notes upon Sect. 9.

After these Proofs and Declarations of the Ministers Zeal and Industry for the promoting, supporting, and carrying on of the late Bloody, Impious, and Unnatural War; let not any Man take upon him any longer to acquit the Nonconformist Divines of the Guilt and Consequence of that Execrable Rebellion. You have here under their Hands, and from their own Tongues, not only a Confession of the Fact, but a valuing of themselves (even to that degree of Vanity and Ostentation) for what they did toward the advancing of that Sedition, as a most Meritorious Service. Nay, they stick not to acknowledge that the War could hardly have proceeded without them. There's no evading or qualifying the dint of this Charge, since we have their own Papers in Judgment against them.

§. 10. The War against the King justify'd.

DID ever any Parliament in England lay the Cause of Christ and Religion to heart, as this hath done?—Did ever the City of London, the rest of the Tribes, and the Godly party throughout the Land, so willingly exhaust themselves that Christ might be set up? [*Marshal to the Commons, 1643. p. 19.*] And then let all England cry that our Blood, our Poverty, &c. are abundantly repaid in this, that there is such a Concurrence to set up the Lord Christ upon his Throne, to be Lord and Christ over this our Israel. [*p. 20.*]

As the Spirit of the Lord came upon Sampson and Jephtha, and David, so it hath been in our Conflicts: The Spirit of the Lord hath come upon our Noble General, and all our Commanders: The Spirit of the Lord hath come upon our Gallants, Gentlemen, Young Men, Faithful Country-men, Renowned Citizens: So that he that was weak among them is as David; and he that was as David, hath been as the Angel of the Lord. [*Case to the Commons, 1644. p. 28.*]

Tell them from the Holy Ghost (says *Beech*) from the word of Truth, that their Destruction shall be terrible, it shall be timely, it shall be total. [*Serm. Licensed by Mr. Cranford, 1645. p. 10.*] And O give thanks unto the Lord, for he is Gracious, and his Mercy endureth for ever: who remembred us at *Naseby*, for his Mercy endureth for ever: who remembred us in *Pembrookshire*, for his Mercy endureth for ever: who remembred us at *Leicester*, for his Mercy, &c. who remembred us at *Taunton*, for his Mercy, &c. who remembred us at *Bristol*, for his Mercy, &c. [*Ibid. p. 9.*]

God hath put you in his own Place, God hath grac'd you with his own Name, *Lord of Hosts, General of Armies*; God hath committed to your Care what is most precious to himself, *precious Gospel, precious Ordinances, a precious Parliament, a precious People*; God hath called forth your Excellency as a choice Worthy to be a General, and the Champion of *Jesus Christ*, to fight the great and last Battel with *Anti-Christ* in this your Native Kingdom. [*Palmer to the Earl of Essex, 1644. Ep. Ded.*]

Whether the Stupendious Providences of God manifested among us in the Destruction of the late King, and his Adherents, in so many pitch'd Battels, and in this Nation's Universal forsaking of *Charles Stuart*, and the total Overthrow of him, and his Army; whether by these Providences, God hath not plainly removed the Government of *Charles Stuart*, and bestowed it upon others, as ever he removed and bestowed any Government by any Providence in any Age? Whether a refusal to yield Obedience and Subjection to this present Government be not a refusal to acquiesce in the Wise and Righteous pleasure of God, and a flat breach of the Fifth Commandment? [*W. Jenkin's Conscientious Queries, 1651. p. 2.*]

The Prentices and Porters were stimulated, and stir'd up by God's Providence, thousands of them to Petition the Parliament for speedy Relief. [*Palmer to the E. of Essex, 1644. Ep. Ded.*]

Remember how far I have gone with ye in the War: And shall I be afraid of my old most Intimate Friends; [*Bax. Holy Com. Pref. to the Army.*]

If the King venture into Battel, and hazard his Person, we are sorry for it; and he hath been most humbly requested by the Honourable Houses of Parliament not to expose his Royal Person unto such extremities. But if his evil Council prevail more with him than the good Advice of the Parliament, we wash our hands in Innocency, and plead *Not Guilty* of any Evil that may befall his Majesty's Person in the like occasions. In the mean while we must not forbear to defend our Religion and Liberties against our Bloody Enemies, but go on courageously, and play the Men to fight for our People, and for the Cities of our God. 2 *Sam. 10.* and 12. [*The Covenanters Catechismus, 1644. p. 26.*]

I think

I think I have not read of many Affemblies of worthier Men since the Apoftles Days. [*Bax. Answer to Dr. Stillingfleet, page 84.*]

If I had taken up Arms againſt the Parliament in that War, my Conſcience tells me I had been a Traytor, and guilty of reſiſting the higheſt Powers. [*Baxter's Holy Communion wealth, p. 433.*] — and I cannot ſee that I was miſtaken in the main Cauſe, nor dare I repent of it, nor forbear the ſame, if it were to do again in the ſame ſtate of Things. [*Ibid. p. 486.*]

When ſtrong and inevitable Neceſſity urgeth, in order to neceſſary and juſt Ends, People may have their own Convocations, even againſt Authority; and *de jure*, be guilty of the Breach of no ſtanding Law, againſt the ſame; ſeeing all know that *Salus Populi eſt Suprema Lex*; and that no Law or Act, when the ſtrict Obſervation thereof tendeth to the Detriment of the Republick (for the good of which all Laws are made) is of force. [*Jus Populi, p. 18.*] — Reſiſtance may be uſ'd againſt the Perſon of, or the Man who is, the *Magiſtrate*; without the leaſt Contempt, or Wrong done unto the Holy Ordinance of God — The *Peoples Safety* is ſuch a *Royal thing*, that the *King himſelf*, and *all his Prerogatives*, yea, and *Municipal Laws* too, muſt vail the Cap unto it, themſelves being Judges. [*Ibid. p. 25.*] The late War carried on by the Parliament of *Scotland* againſt the *King*, was *Lawful*, both in point of *Law and Conſcience*; and if that was Lawful (as it was, and ſhall be found to be, when he and all his Complices have done their utmoſt, with all their lying Cavils, falſe Calumnies, Reproaches, and what not, that Hell can hatch to diſprove, and condemn the ſame) a War raiſed by the Subjects in their own ſinleſs ſelf-defence, without the Conduſt of their Representative, cannot in every caſe be condemned; particularly not in our Caſe now. [*Jus Populi, p. 31.*]

Notes upon Sect. 10.

WE have here the War againſt King Charles I. Juſtify'd by three Divines of Note; viz. Baxter, Calamy and Jenkins, who juſtify, not only the Ground of that Rebellion, and the Faſt it ſelf; but Canonize the very Rebels for Martyrs.

Sect. II. Reformation by Blood.

YOU cannot Preach, nor Pray them down directly and immediately;—Well! that which the *Word* cannot do, the *Sword* shall. [Reynor to the Commons, Aug. 28. 1644. p. 12.]

Episcopacy must not only be pull'd up, but the *Bishops* must be hang'd up before the Lord; and the Bloodiest and Sharpest War to be endur'd, rather than the least Error in Doctrine, or in Discipline. A *Scottish Sermon*, King's large Scotch Declaration, fol. 404.]

Those mine Enemies that would not have me Reign over them, bring them hither, and slay them before me. Those Men that rise up in cursed Practices to change Religion, to bring in Idolatry, and False Worship; to Depose Christ from his Throne, and set up Anti Christ in his Place:—Noble Sirs; in your Execution of Judgment upon Delinquents, Imitate God, and be Merciful to none that have sinn'd of Malicious Wickedness: Let not your Eye pity any who in This Bloody Quarrel have laid the Foundation of their Rebellion and Massacres in Irreconcilable hatred to Religion and the Government of Jesus Christ. [Case's Sermon to the Court Martial, Aug. 17. 1644.]

I will confidently affirm, that our days now are better than they were seven years ago, because it is better to see the Lord executing Judgment, than to see Men working Wickedness: and to behold a People lie wallowing in their Blood rather than Apostatizing from God, and embracing Idolatry and Superstition, and banishing the Lord Jesus from amongst them. [S. Marshall to both Houses, &c. Jan. 18. 1643. p. 18.]—Carry on the Work still; leave not a Rag that belongs to Popery; lay not a bit of the Lord's building with any thing that belongs to Anti-Christ; but away with it, Root and Branch, Head and Tail; till you can say, Now is Christ set upon his Throne. [Ibid. p. 21.]

The Cause you manage is the Cause of God; the Glory of God is embark'd in the same Ship in which This Cause is. [E. Calamy's Sermon to the Peers, June 15. 1643. p. 53.]—He that dies fighting the Lord's Battel, dies a Martyr. [Ibid. p. 57.]

The Execution of Judgment is the Lord's work; and they shall be Cursed, that do it negligently: And Cursed shall they be, that keep back their Sword from Blood, in this Cause. [Strickland, Nov. 5. 1644. p. 26.]

Let

Let us not out of any wordly respects of Estate, Wives, Children, Honour, good Nature, Justice, Compassion, Care of Trade, of Laws, grow slack and lazy in our Undertakings; upon the Success of which the Eyes of Christendom are fix'd :—But let us proceed to shed the **Blood of the Ungodly.** [*L— Dec. 19. 1642*]

It is commendable to fight for Peace and Reformation, **AGAINST the King's Command.** [*Calamy's Sermon, Dec. 25. 1644. p. 29.*]

Do Justice to the greatest; *Saul's Sons* are not spar'd, no nor may *Agag* nor *Benhadad*, though themselves **KINGS.** *Zimri* and *Cosbi*, though **Princes** of the People, must be persw'd into their Tents. This is the way to Consecrate your selves to God. [*Herle Sermon to the Commons, Nov. 5. 1644 p. 16.*]
—In vain are the high Praises of God in your Mouths, without a **Two-edged Sword** in your hands. [*Ibid. Jan. 15. 1643. p. 31.*]

If you would have a **Peace** with Popery, a **Peace** with Slavery; if you would have a *Judas Peace*, or a *Joab's Peace*; (you know the Story, he kiss'd *Amasa*, and then Kill'd him) If you would have a **Peace** that will bring a **Massacre** with it; a **French Peace**: It may be had easily. But if you would have a **Peace** that may continue the **Gospel** among you, and bring in a **Reformation**, &c. Such a **Peace** cannot be had without **Contribution** toward the bringing in the **Scots.** [*Calamy's Speech at Guildhall, Octob. 6. 1643.*]

I have often thought that too much **Mercy** towards Malignants hath made more Delinquents than ever **Justice** hath Punished. **Mercy** should not weigh down **Justice.** [*Love's Sermon at Uxbridge, Jan. 30. 1644. p. 26.*]

Moses bid all the **Levites** Consecrate their hands to God. What to do? To Kill Three thousand (No fewer) of the **Idolaters** fell that day, &c. How brave a pattern have we here for those that are in Magistracy and Authority? All you Honourable and Beloved; that God hath called to any place of Authority and Trust; consider but this of *Moses* here, the meekest Man upon the Earth, yet what a pattern is he to you herein? How excellent a Champion is he for God upon the People? [*Herle to the Lord Mayor, &c. Lond. 1644. p. 22.*]

Probably the way to sheath one Sword, were to draw another, and if the Sword of **Justice** did more, the Sword of **War** would do less: The Physician by way of Revulsion, stops bleeding by letting Blood; and did *England* bleed enough in the **Malignant Vein**, we have cause to think that other sad issues of Blood would be stoppt and stanch'd. [*Straunton to the Lords, Oct. 30. 1644. p. 26.*]

Joab Executed the Justice and Vengeance of God upon the Instruments of the Kingdoms ruin, the **Idolatrous Priests**, digging the very Bones of some of them out of their **Graves**, the same Lord direct you, &c. Then let not the Man escape, whom God appoints out to Punishment. [*Marshall to the Commons, Dec. 22. 1642. p. 52, 53.*]

Let none think it *Bloody Divinity*, if I say Execution of Judgment is good; *Phinehas* stood up, and Executed Judgment, and so the Plague was staid. [Staunton to the Commons, April 29, 1644. p. 28.]

He is a *Cursed Man* that with-holds his hand from shedding of Blood, or that shall do it *fraudulently*; that is, if he do it as *Saul* did against the *Amalekites*, kill some, and save some. If he go not through with the work, he is a *Cursed Man*, when this is to be done upon *Moab*, the Enemy of God's Church. [Marshall to the Commons, Feb. 23. 1641. p. 9.]

If this work be to Revenge God's Church against *Babylon*, he is a Blessed Man, that takes and dashes the little ones against the Stones. *Id. ibid.* p. 10.

There is a sad Sentence (1 King. 20. 42.) which he was angry to hear to whom it was pronounced, *verse* 43. But he found it true to his cost three years after, when it seems he had *altogether forgotten it*, (1 King. 22.) Therefore I humbly intreat you to ask God's consent first, whether he will spare such and such, or pardon them; and if he will not, you must not. [Palmer, *Ass. Di.* June 28. 1643. p. 70.]

By *Wicked* we must understand all known Transgressors and Delinquents against the Law of God and Man; all dangerous Malignants. Shall *David* give you a list of them in *Psalms* 101. Or shall *Solomon* add somewhat to the Catalogue? (1 King. 2.) Hear what he saith, First, an *Ambitious, Traiterous Favourite*; so he took off *Adonijah*. 2dly, A *Rotten Priest*; so he Castheer'd *Elathan*. 3dly, A *Bloody Treachous Cavalier*; so he executed *Joab*. And 4thly, A *Railing Malignant*; and so he cut off *Shimei*. [Bond, Printed London, 1643. p. 7, 8.]

Thou gav'st a Cup into the hand of *England*, and we drink of it. Then thou carried'st it to *Scotland* and *Ireland*, and they drank of it. Now thou hast carried it to *Holland*, and they are drinking of it. Lord, carry it also to *France*, to *Spain*, and to *Rome*, and let it never be out of some or other of their hands; till they drink and be drunk, and spew, and fall, and never rise any more. [Feak at *Black-Friars*, S. p. 11. 1653.]

Blessed be God that you have now put into the Scales of Justice the Archest Prelate of the Land. [Bond, *Ass. Di. to the Commons*, Mar. 27. 1644. p. 49.]

The hearts of your true Friends are griev'd that so many Delinquents are Imprison'd, and yet but very few of them brought to their Trial; when *Elijah* had done Execution upon *Baal's Priests*, there was Rain enough. *Salway*, October 25. 1643. p. 23.

Cut down the Malignants with the Sword of Justice; Root them out, and consume them as with Fire, that no root may spring again: Let the mischief fall upon their own heads, that the Land may be eased, which hath a long time, and doth still groan under them as a heavy Curse. [Walker, Jan. 29. 1644.]

Men who lie under the Guilt of much Innocent Blood, are not meet Persons to be at Peace with, till all the Guilt of the Blood be expiated and avenged, either by the Sword of the Law, or Law of the Sword; else a Peace can never be safe or just. [*Love's Englands Dissemper*, p. 42. at *Uxbridge Treaty*.]

The People of *England* bless their God, that he hath taught your Hands to War, and laid the Necks of your Enemies under your Feet. [*Love to the Commons*, Novemb. 25. 1646. *Ep. Ded. to the Lord Fairfax*.]

Shew not the least Countenance to the Detestable Neutrality that is practised by many. God writes in his Books, write you in yours *all Neuters, Enemies*. [*Hyrick Aff. Di. to the Commons*, May 27. 1646. p. 29.]

Shew your selves a Parliament of Justice; let the World know it; lay the Ax to the root of Delinquency. [*Greenhil to the Commons*, April 26. 1643. p. 34.]

Some fear Execution of Justice will kindle a fire; but *Fiat Justitia aut Ruat mundus. id. p. 37.*

What Soldiers heart would not start, deliberately to come into a subdu'd City, and take the little ones upon the Spears point: To take them by the heels, and beat out their Brains against the Wall? What Inhumanity and Barbarousness would this be thought? Yet if this work be to Revenge God's Church against *Babylon*; he is a Blessed Man that takes and dashes the Little Ones against the Stones. [*Marshall to the Commons*, Feb. 23. 41. p. 11, 12.]

It was *Gideon's* Answer to the Men of *Succoth* and *Pinuel*, When the Lord hath delivered *Zeba* and *Zalmunrah* into my hand, *Then will I tear your Flesh with Briars and Thorns of the Wilderness, Then will I beat down your Towers, and slay the Men of the City, and accordingly he did it.* Such like Doom and Execution shall Politique Neuters receive from the hand of Christ. *Id. p. 23.*

'Tis the Sword, not Disputes nor Treaties that must end this Controversie; wherefore turn your Plow-shares into Swords, and your Pruning-hooks into Spears, to fight the Lord's Battels; to avenge the Blood of Saints which have been spilt. It must be avenged either by us, or upon us. [*Love at Uxbridge*, Jan. 30. 1644. p. 7.]

They which stand out this year, I fear not to say they have sinned this Sin, which is to death, which God will not, which Men should not pardon; but if your Charity be yet above my Faith—yet your Sense cries loud unto ye, They have shed Innocent Blood, Precious Blood, the Blood of the Sons of God; which God will not, nor you may not Pardon. [*Hyrick to the Commons*, May 27. 1646. p. 21.]

The Mouths of your Adversaries are open'd against ye. The Hearts of your true Friends are grieved, that so many Delinquents are in Prison, and yet but very few of them brought to their Trial. I know that your occasions are many and pressing; but I beseech ye, lay hold upon

the next opportunity for the doing of it. Remember your late Covenant, when *Elijah* had done Execution upon *Baal's Priests*, there was Rain enough, (1 *King*. 18.) who knoweth how soon the Lord may bless us with a Holy Peace, and Blessed Reformation, if Justice were more fully Executed? [*Salway to the Commons*, Oct. 25. 1643. p. 20.

I have been in the heat of my zeal so forward to Changes and Ways of Blood, that I fear God will not let me have a hand in the Peaceable building of his Church, nor to see it; for I have been always taken off when I attempted it. [*R. Baxter's Letters from Kidderminster to Dr. Hill, Hypocrisis Unvail'd*, 1662. p. 11.

You Fight for God; you Fight for *Jesus Christ*; you Fight for the Holy Ghost. *A Spiritual Knap-sack for the Parliament Soldiers*, p. 67 Num. 43.

Happy shall he be that taketh this Cursed Malignant, and Prelatical Brood, and dasheth him against the Stones. [*Ravillac Redivivous*, pag. 27.]

Honourable Patriots, Christ is gone out with his Triumphant Army, Conquering and to Conquer; and if you want Arms, or Money or Horse for their Accommodation, God is the great Landlord of Heaven and Earth. Art thou then God's Tenant, and dost owe him Knight-Service, and Plough-Service, and doth he want thy Horse, and shall not he have it, &c. [*Tesdale to the Commons*, p. 14.

There is no dallying with God now, much delay hath been used already, too much. God is angry, and he seems to ask as this once more; *Will you strike, will you execute Judgment, or will ye not? Tell me; for if you will not, I will; I will have the Enemies Blood, and yours too, if you will not execute Vengeance upon Delinquents: The day of Vengeance is in my heart, and the year of my Redeemer is come*, *Isaiah* 63. 4. [*Case to the Commons*, 1644. p. 13.

Notes on Sect. 11.

Here are Three and twenty Divines, famous in their Generations, blowing the Coal of a Civil War, and heating the Furnace seven times hotter than ordinary; calling, like Horse Leeches for BLOOD, BLOOD, and pretending (in a manner) to expiate for that Horrid Rebellion, by so many Consecrated Murders, which are only wrapt up in Scripture-phrases; as the Execution of Judgment, Justice running down like a stream, &c. And the Wickedness, looks then as if it were Hallow'd, which is no more, in short, than playing the Devil in God's name, and dedicating the Oblation of Humane Sacrifices to the Ever-living God, as to an Insensible Idol. But to what end serves

serves Argument, in the face of so many Pregnant, and undeniable Proofs? If it is true or not that what I have here recited, is an Authentique Evidence, both for the Words and for the Authors of them? And if the matter of Fact be honestly reported, let but any Man consider, if we follow these Guides, whether they'll carry us at last; and how great a scandal tis to Christianity to suffer such Hearts and Hands as these to serve at the Altar.

§. 12. *The Murder of King Charles I. encourag'd.*

THOSE mine Enemies which would not that I should Reign over them, bring hither and slay them before me: Let me see them Executed, **KINGS**, Rulers, People Conspiring Rebellion against the Lord and against his Christ. [*Maynard to the Commons, Octob. 28. 1646. pag. 15.*]

Let us be active against the **KINGS** and Princes of the Earth, those Claws of the cruel Beast. [*Feak at Black-friers, Sep. 11. 1653.*]

The King is fallen from Faith in thee, and become an Enemy to thy Church. Is it not *He* that has sinned and done Evil indeed? but as for these Sheep, what have they done? Let thy hand we pray thee, O Lord our God, be on him, and on his Father's House; but not on thy People, that they shall be Plagu'd. [*A Lecturer in Southampton, Aug. 1643.*]

Nothing has so much deceived the World as the Name of **KING**, which is the ground of all Mischiefs in the Church of Christ. [*Corbet, a Lecturer in Gloucester-shire, July 1644.*]

O Lord, if thou wilt not bless us *with* a King: Bless us *without* one. [*Larkin, a Lecturer in Greenwich, June 31. 1644.*]

If the **KING** be a Murderer, Adulterer, or an Idolater, he shall suffer according to God's Law; not as a King, but as an Offender. [*Knox Hist. 392.*]

When *Great Delinquents* go unpunished, Divine Providence is brought to the Bar and questioned. [*Greenhill to the Commons, April 26. 1643. p. 34.*]

Oh Right Honourable, take glorious Resolutions to your selves, though your Fathers may stand before you, and your Brethren and Friends press about you; though your Mother should hang on you, I mean the nearest Relations, throw down the one, and break through the other, and trample upon the third, that your Souls may cleave to the ways of God, to the ways of Justice and Righteousness: You know the Rule is, *Fiat Justitia, aut Ruat Mundus.* [*Brooks to the Commons, Decemb. 26. 1648.*]

P. 15. Ah Right Honourable, as you would not have your Services thrown down as dung in your Faces, look that Justice and Judgment run down as a mighty stream. *Ibid.* p. 19.] Right Honourable, Guilty Persons that be by you finfully acquitted, their Sin God will charge upon your account. And therefore, as you would not have the Guilt of other Mens Sins upon you, hold on in the way of well doing: Let Justice and Judgment run down as mighty streams, [*Ibid.* p. 18.]

Others say, Rebellion against the King is the cause of Judgment upon the Nation; but rather the not timely rising to help the Lord and his oppressed People against the Mighty, is the Cause, [*Rutherford to the Lords*, June 25. 1645. p. 44.]

We propound that That Capital, and Grand Author of our Troubles, the Person of the King may be speedily brought to Justice, for the Treason, Blood and Mischief he is guilty of. [*Armies Remonstrance*, Nov. 16. 1648. pag. 62.]

When Kings command unrighteous things, and People suit them with willing compliance, none doubts but the Destruction of them both is just and righteous. [*Dr. Owen, a Fast Sermon*, Jan. 31. 1648. pag. 5.] — A Great, Mighty Potentate, that had caused Terror in the Land of the Living, and laid his Sword under his Head, brought to punishment for Blood. [*Ibid.* A Thanksgiving Sermon, Octob. 24. 1651. pag. 6.]

Praised be God who hath delivered us from the imposition of Prelatical Innovations, Altar-Genuflexions and Cringings; with Crossings and all that Popish Trash and Trumpery. And truly I speak no more than what I have often thought and said. [The Removal of those Insupportable Burthens counterbails for the Blood and Treasure shed and spent in these late Distractions, &c.] [*W. Jenkins before the Parliament*, (as they call'd it) Sep. 24. 1656. pag. 23.]

Cerber says, That he was now fully satisfied in his own mind of the Lawfulness of the *Fast*, as well as of the Power by which it was done; and that it was his Duty no longer to stand out, but to joyn with his Brethren, as an Actor in it; or else he might become guilty of unfaithfulness to the Cause of God, and his Country, &c. [*Three Regicides Speeches* 1662. pag. 57.] — And as for that Necessary and Publick Act of Justice, he did never repent at all, that he had an hand in it; nor, after all the Searchings of Heart about it, did see cause so to do, when at any time he had the most serious and calm Reflexions upon it. [pag. 58.]

Doubtless never was there any Person under Heaven (speaking of the late King) sentenced with Death upon more equitable or just Grounds in respect of Guilt and Demerit. [*Jo. Goodwin's Defence of the Sentence passed on the King*, p. 91.]

2. Whether the whole Kirk of *Scotland* in their Letters sent to the King at *Oxford*, (as in *May's History*) hath not judged the late King guilty of the Blood of thousands of his best Subjects——And if so, whether the Laws of God or Man give any Pardon or Dispensation to Kings; more than to others? If not whether his Judges are not sufficient to justify it? *Vall ey of Acher.* 2. 8. [Whether *England*, and *Scotland*, he was not also guilty of the Blood of *Ireland*? *Ibid.* 2. 9.]

Whosoever sheddeth Man's Blood, by Man shall his Blood be shed; we find here no exception. If a King therefore do this to a King, and that by Men also the same shall be done. [Milton's ΕΙΚΟΝΟΚΛΑΣΤΗΣ, Pref.]

To have brought the King to condign Punishment hath not broke the Covenant, but it would have broke the Covenant to have sav'd him from those Judicatories which both Nations declar'd in that Covenant to be Supream against any Person whatsoever, *Ibid.* p. 237. — God hath testify'd by all propitious and evident Designs, whereby in these latter times he is wont to testify what pleases him, that such a solemn, and for many Ages unexampled act of due Punishment was no mockery of Justice, but a most grateful and well pleasing Sacrifice: Neither was it to cover their Perjury as he accuses, but to uncover his Perjury to the Oath of his Coronation. [*Ibid.*]

As to the Blood of the King I have not in the least any Guilt lying upon me, for I have many a time fought the Lord with Tears, to know if I have done amiss in't, but 'twas rather confirm'd that the thing was more of God than of Men. *Nine Men Speeches*, Harrison, p. 2. [I go to suffer upon the Account of the most glorious Cause that ever was in the World. *Ibid.* p. 6. Blessed be the Name of God, that I have a Life to lose upon so glorious and so honourable an Account, page 10.]

I dye, not in the Lord only, but for the Lord, and think not that this Blessed Cause shall be lost, for it shall reach to the end of the Earth. Blood shall come down shortly upon *Babylon*. [Mr. *Carew's* Speech, p. 15.]

I cannot confess any Guilt. It is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might——I look upon it as the most noble and high act of Justice that our Story can parallel. [*Nine Mens Speeches*, Cook, p. 14.]

I bless God's Name, he hath engaged me in a Cause not to be repent-ed of. *Scott.* *Ibid.* p. 71.

In all that is past I could never yet suffer so much as a wish to pass through my Thoughts, *Oh that I had not been engaged in this thing! Or, that I had before Forty-eight deserted this Cause!* *Barkstead to a Friend.* *Three Mens Speeches.*

I do believe, at long run there is not a Man that fears the Lord will have any reason to be sorrowful for engaging in that *Good Old Cause*, which I am now to seal with my *Blood* again, as I have many a done time. I am satisfied in my Soul, that it is a most just and glorious Cause, &c. *Three Mens Speeches*, Coll. Okey.

As it is unquestionably lawful on serious and real Grounds to depose and do Justice on Kings and Princes, as other Magistrates, so never was there a greater and more Universal Concurrence of all Reasons and Circumstances, and a greater Harmony of the Laws of Nature, Reason, Prudence, and Necessity to warrant any act than was found and may be discerned in that act of Justice upon the late King. *English Translation of the Scots Declaration*, 1650. p. 18.

Notes upon Sect. 12.

WE have now brought ye step by step from the Blind and Pretext of a Reformation, to the Highest pitch of Wickedness; and the Train was both laid and fir'd in the Pulpit. Undatiful thoughts bring forth seditious Words, and those seditious Words are naturally follow'd with violent and treasonous Actions; and when People come once to be plung'd into a Rebellion, all other Sins (even of the highest Magnitude) flow like Streams into that Ocean, till at last Mens Consciences grow callous and obdurate, as under a Judicial Reprobation: It could never be else (if it may be said without Offence to Charity) that so many of the Principal and known Actors in the late execrable Tragedy should now wipe their Mouths after it, and fall so comfortably to the old Work again without any sort of Reluctancy, or Remorse. But it will be said perhaps that it was not so much a thirst after the Blood of their Sovereign that push'd them forward to these Extremities, but that they were forc'd upon desperate Courses by their Interest and Despairs. This would be a sorry excuse (God knows) for committing one of the most Diabolical and Flagitious Villanies imaginable: Even allowing that they had no other way left them for their Security. But alas! you will find in the next and last Section, this Plea removed; where ye shall see the same Persons that here cry'd, Crucifie him, Crucifie him, Triumphing, and only (for the *Mahice* sake) Exulting in the Contemplation of that hideous Murder.

§. 13. *The King's Murder Justified.*

IT is now high time (after so long an Interruption of Enemies) for the Parliament, and Army, concurrently to appear to do their duty, not only by Executing Justice upon the *Person* of the *King* and his Adherents, but also in New modelling and settling such a Frame and Fundamental Constitution of Government in the Kingdom, as God shall put into their Hearts, to be most convenient and useful for the welfare and safety of the People. [*Little Benjamin, Licensed by Gilbert Mabbot, pag. 11.*]

Did not this grand pretended Father of this Nation destroy a multitude of his best Children? And would he not gladly have slain all the rest upon further opportunity? Was it not high time the Parliament should Execute Judgment upon him? [*Ibid. p. 12.*] The General and his Council do, and have performed their Duty in all their Proceedings, concurring with the Parliament to execute Justice upon the Grand Delinquent, and also upon some of the chief of his Wicked Counsellors and Adherents, [*Ibid. p. 30.*]

Hath not the King been a corrupt Fountain, poysoning every Stream and Rivulet he had access unto? And would he not have done so still, if he had not been cut off? And is not Justice executed, a good means to establish the Faith of the Land in Rest and Peace, with their Lives, Estates, Laws, Liberties and Privileges, Anciently and Inherently in themselves? [*Ibid. p. 15.*]

Shall the Parliament of *England* be now blam'd for cutting off that Race of *Usurpers*, and *Tyrants*, and reducing Affairs to their first Natural and right Principle? Or, will the People of *England*, after all their Experiences, Center their Liberties and Freedoms in a customary Usurpation of Succession, and lose their Commonwealth for the Personal glory of a young Pretender? [*The Portraiture of the Kings of England, 1650; pag. 15.*]

There is no Power but is of God. Is not the late King with his Heirs and Successors Dispossessed by God? [*Saunders at Exeter to the Judges, March 23. 1650. p. 24.*]

God hath been pleased of late to make a sad Breach among us, taking away from us our former Pilot, the late *Renowned Professor*, who when he had fought the Nations Battels, carried through the Wilderness, preserved us from the rage and fury of our Enemies, and brought us with in sight of the Promised Land, gave up the Ghost, laid down his Lead-

ing-staff and his Life together; with whose fall the Nation was shaken: His death covered all the Faces of Sober and Considerate Persons with Paleness, and their Hearts with Sadness, as if Peace, Prosperity, Reformation, the Gospel, all lay drawing on, and would be buried in the same Grave with him. But blessed be God—there is another Pilot placed in his Room, while he directs the Course, let us fill the Sails with our praying breath. *Moses* it is true is dead, but we have a *Jashuah* succeeding him: Let us pray that what the other happily begun, this may more happily finish, and bring the Accomplishment of all your right hired hopes: And what they said to *Jashuah*, let us say unto his *Highness*, According as we hearkned unto *Moses* in all things, so will we hearken unto thee. Only the Lord thy God be with thee, as he was with *Moses*. [*Slater's Protectors Protection, or the Pious Prince Guarded by a Praying People.* Octob. 13. 1658. p. 57, 58.]

For my part, I have oppos'd the Tyranny of the King, [*Love's Speech, Sect. 20.*] I did, 'tis true, oppose in my Place and Calling the Forces of the late King; and were he alive again, and should I live longer, (the Cause being as then it was) I should oppose him longer. [*England's Dissembler, Sect. 14.*]

As for the Title of this Prince, (who would fain be accounted the Right Heir,) let us but remember from whence he had it, and how 'tis now tainted: Were it never so just, the Treason of the Father hath cut off the Son. [*True Port. p. 39.*]

Charles the Father is gone to his own Place, and so is *Charles* the Son likewise, he being in his own proper Nation, *Scotland*; let us keep him there if we be wise; and intend to be happy, and let *England* disdain to be under the Domination of a Foreign Power for the future. [*The True Portraiture, p. 42.*]

Notes upon Sect. 13.

I Shall now briefly and plainly sum up the whole matter, and leave it with the Reader to consider of.

You have in the *first Section* a full and unanimous Testimony of the *Presbyterians* against *Toleration*; nay against any sort of *Toleration*, either in *Doctrine* or in *Discipline*, and in what *Degree* or *Measure* soever; as a thing utterly *Impious*, and therefore *Insufferable*. This methinks, should be sufficient to stop the mouth of a *Presbyterian*; when he demands a *Toleration*; that he himself pronounces it a wicked thing to grant it.

In the *second Section*, he sets forth the *Fruits* and *Consequences* of it to be not only the certain *Destruction* of the *Church* and *State*, but an Inlet to licentious Prostitution of Manners, and the most Blasphemous of Heresies. With what forehead now shall a *Presbyterian* desire that *Liberty* from the *Government*, which he declares in his own Conscience will be the *Ruine* and *Damnation* of the *Allowers* of it?

In the *third Section*, the *Diffenters* do not only make it a matter of Conscience, to disagree among themselves, but fall even to cutting of Throats upon the very Question. What is the meaning then of their pressing for *Union* among Men of so many several Perswasions not to be United? And what do they talk of Brotherly Love and Agreement for among Men of Principles as Inconstant as Fire and Water?

In the *fourth Section* you may observe the Rude and Implacable *Animosities* of the *Diffenters* toward the *Ecclesiastick State*, where they declare themselves tied in Conscience to do their utmost endeavours towards the overthrowing of it. What would you think of half a dozen good Fellows that should come to the Master of a House, and tell him, *Sir, We are very uneasy on the wrong side of the door; you'll do us a great favour to let us into your House, that we may Rifle ye, and cut your Throat for your pains.* Is it not the same thing for a Phanatique to make the same Proposition to the Church, when they declare before hand that they will destroy it if they can?

And the Case of the *Civil Government* in the *fifth Section* holds exactly with the former of the *Ecclesiastical*; for *Kings* are to be pull'd down as well as *Bishops* for the Establishing of Christ upon the Throne.

In the *sixth Section* is set forth in few words, the inexorable Rigour of all sorts of *Diffenters* toward the *Episcopal Party*. With what Equity now can these several Schisms make it a point of *Conscience* in the *Government* to grant them a *Common Indulgence*, who have jointly and severally agreed in the giving no Quarter to those of the Religion Establish'd?

The *seventh Section* advances the Authority of the *Kirk* to a more absolute degree of *Sovereignty* over King and People, than ever the *Papacy* it self pretended; and supported upon the same Pretensions too; so that to demand a *Toleration* of the *Presbyterial Government*, is only to desire his Majesty that he will d'off his Imperial Crown, and strike to the Consistory.

In the *eighth Section* lies fairly expos'd the hazard of abating any thing in the strictness of *Ecclesiastical Discipline*, in regard of the *Principles* and *Positions* of these People, even if the *Men themselves* were honestly inclin'd. Take notice of the *Positions*, and never doubt of it, but Men of *Deposing Principles* will proceed (if they have opportunity) to *Deposing Actions*; and reckon that they do God and their Country good Service too? Especially when it seems no more to them than the placing of Authority upon the right Foundation.

In the *ninth Section* you will find the Operation of the former Principles in the Animating, Pressing, and Irritating of the People to Commotions and Tumults, and still the Dissenting Divines in the Head of the Controversie; and the Pulpits and Presses the Fountains of our Calamities. * Never did any People speak fairer at first, or do fouler things at last than those pretended Peaceable Ministers of the Gospel: And had they but come into the World time enough, *Boccalini* would never have drawn his Intelligence from *New Spain* of the *Shepherds Dogs* being all turn'd into *Wolves*, when he might have found so much a more lively instance nearer home of those that were set to guard and defend the Sheep transform'd into the Merciless Devouers of them.

In the *tenth Section* you will find a *Rebellion Justified*, by the same lips that had call'd God a thousand times over, to witness the Integrity of their Hearts, and the Loyalty of their intentions: And with Imprecations also not to be mention'd without trembling. Judge what Credit now is to be given to the fair Professions of this sort of People.

In the *eleventh Section* you would take these *Godly Ministers* (as they style themselves) to be Members rather of a Corporation of *Common Executioners*, than of an Assembly of Divines, by their Outragious and Insatiable Thirst of Blood, and yet these Practices are recommended, to the multitude as the Inspirations and Duties of the Gospel.

And it is not *Common Blood* will serve their turns neither; nor any thing less than the *Sacred Life* of their *Sovereign*, to appease their Holy Wrath (*Section 13.*) and to atone for the Sins of the Nation.

And in the *Last Section*, (as if it were to put themselves beyond the possibility of Repentance, and to Preclude the ordinary course even of God's boundless Mercies,) they pass an Approbation upon the whole Tract of their Proceedings, and ascribe to Almighty God, one of the most Execrable Acts of Cruelty and Injustice that ever was committed upon the Face of the Earth, since the Crucifixion of his Blessed and only Son. Now as to the Contrivers, the Principal Actors and Asserters of this unexampled Wickedness, what clearer Evidence can ye desire than what is here deliver'd unto you in their own *Words and Writings*?

The GENEVA Ballad.

To the Tune of 48.

OF all the *Factions* in the Town,
Mov'd by *French Springs* or *Flemish Wheels*,
None treads *Religion* upside down,
Or tears *Pretences* out at heels,

Like

Dissenters Sayings.

59

Like *Splaymouth* * with his brace of Caps, * *Splaymouth*
Whose *Conscience* might be scan'd perhaps a Presby-
By the Dimensions of his Chaps. terian Par-
son.

He whom the Sisters so adore,
Counting his Actions all Divine,
Who when the Spirit hints, can roar,
And if occasion serves, can whine;
Nay, he can bellow, bray and bark.
Was ever *sike a Beuk-learn'd Clerk*,
That speaks all *Lingua's* of the Ark?

To draw in Profelytes like Bees,
With *pleasing Twang* he tones his Prose,
He gives his Handkerchief a squeeze,
And draws *John Calvin* through his Nose.
Motive on Motive he obtrudes,
With *Slip-stocken Similitudes*,
Eight Ules more, and so concludes.

When *Monarchy* began to bleed,
And *Treason* had a fine new name;
When *Thames* was *balderdash'd* with *Tweed*,
And Pulpits did with Beacons flame;
When *Jeroboam's* Calves were rear'd,
And *Laud* was neither lov'd nor fear'd,
This *Gospel-Comet* first appear'd.

Soon his unhallowed Fingers strip'd
His Sovereign Liege of Power and Land,
And having smote his Master, slip'd
His Sword into his Fellows hand.
But he, that wears his Eyes may note,
Oftimes the Butcher binds a Goat,
And leaves his Boy to cut her Throat.

Poor *England* felt his fury then
Out-weigh'd Queen *Mary's* many grains;
His very Preaching slew more Men,
Than *Bonner's* Faggots, Stakes and Chains.
With *Dog-star Zeal* and Lungs like *Boreas*,
He fought and taught; and what's notorious,
Destroy'd his Lord to make him *Glorious*.

Yet drew for King and Parliament,
As if the Wind could stand *North-South*;
Broke *Moses's* Law with blest intent,
Murther'd and then he wip'd his Mouth.

Oblivion

Dissenters Sayings:

Oblivion alters not his case,
Nor Clemency nor Acts of Grace
Can blanch an *Æthiopian's* Face.

Ripe for Rebellion he begins
To rally up the Saints in swarms,
He bauls aloud, *Sirs, leave your Sins,*
But whispers, *Boys, Stand to your Arms;*
Thus he's grown insolently rude,
Thinking his Gods can't be subdu'd,
Money, I mean, and Multitude.

Hark! how he opens with full Cry!
Hello my Hearts, beware of ROME.
Cowards that are afraid to die
Thus make domestick Broils at home;
How quietly Great *ANNE* might Reign,
Would all these Hot-spurs cross the Main,
And preach down Popery in *Spain?*

The starry Rule of Heaven is fixt,
There's no Dissension in the Sky:
And can there be a mean betwixt
Confusion and Conformity?
A Place divided never thrives:
'Tis bad where Hornets dwell in hives,
But worse where Children play with knives.

I would as soon turn back to *Moss,*
Or change my Phrase to *Thee* and *Thou;*
Let the Pope ride me like an Ass,
And his Priests Milk me like a Cow;
As buckle to *Smeſymnuan* Laws,
The bad effects o'th' *Good Old Cause,*
That have *Doves Plumes,* but *Vulturs Claws.*

For 'twas the *Holy Kirk* that nurs'd
The *Brownists* and the *Ranters* Crew;
Foul Errors motly Vesture first
Was Oaded in a Northern Blue.
And whar's the Enthusiastick breed,
Or Men of *Knipperdolings's* Creed,
But Covenanters run up to feed?

Yet they all cry, They love the Queen,
And make boast of their Innocence:
There cannot be so vile a thing,
But may be colour'd with pretence.
Yet when all's said, one thing I'll swear,
No Subject like th' *old Cavalier,*
No Traitor like *Jack Presbyter.*

W. J. L. 100
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